THE

ORIENTAL COLLECTIONS:

CONSISTING OF

ORIGINAL ESSAYS AND DISSERTATIONS,

TRANSLATIONS AND MISCELLANEOUS PAPERS;

ILLUSTRATING

THE HISTORY AND ANTIQUITIES, THE ARTS, SCIENCES, AND LITERATURE,

OF

ASIA.

VOL. II.

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FOR

JANUARY, FEBRUARY, AND MARCH,

1798.

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VOL. II. No. I.

ORIENTAL COLLECTIONS.

1798.

The Oriental Emigration of the Hibernian Druids proved from their Knowledge in Aſtronomy, collated with that of the Indians and Chaldeans.—From Fragments of Iriſh MSS.

By Lieutenant-General VALLANCEY, L. L. D. F. R. S. M. R. I. A. *&c.*

Hæc omnia noſtris temporibus completa ſunt, tunc cum ædes ſacras ſolo æquari, ac funditus ſubverti, *ſacros divinarum ſcripturarum libros, in medio foro concremari, oculis noſtris vidimus.* EUSEB. L. 8.

Le meilleur moyen de découvrir l'origine d'une nation eſt de ſuivre en remontant les traces de ſa langue comparée à celles des peuples avec qui la tradition des faits nous apprend que ce peuple a eu quelque rapport. (PRESID. DE BROSSES.)

FROM the fragments of mythology and aſtronomy, from ſimilarity of language, in phyſical, metaphyſical, and aſtronomical terms, which we ſhall produce in this eſſay, there is the ſtrongeſt reaſon to believe,

that the ancient inhabitants of Ireland were the *Cothi* (as they denominate themſelves) or *Indo-Scythæ*, who, Mr. Wilford has proved, from the *Puranas*, were the *Palis*, *Balis*, or *Bils* of that part of Hinduſtan bordering on the Indus, who, according to Iriſh hiſtory, did afterwards ſettle in *Omann* on the Arabian Gulph, where, mixing with the *Dedannites*, they became the carriers by land and by ſea, of the trade from Ethiopia to India, ſtill preſerving the name of *ſhepherds*.

Mr. Bruce found their deſcendants in the ſame ſpot a few years ago following the ſame employments, making the *Args*, or wicker-veſſels covered with hides, for croſſing the red ſea, and the *Carbh*, or planked veſſels for longer voyages. "Theſe people," ſays he, "were in the Hebrew called *Phut*, and in all other languages *ſhep-herds*: they are ſo ſtill, for they ſtill exiſt—they ſubſiſt by the ſame occupation—never had another—and therefore cannot be miſtaken. They are called *Balous*, *Bugla*, *Beloucee* *, *Berberi*, *Barabra*, *Zilla*, and *Hababb*, which all ſignify but one thing, namely, that of *ſhepherd*; it is very probable that ſome of theſe words ſignified different degrees among them, as we ſhall ſee in the ſequel."

In theſe names we diſcover the *Palis* or *Balis*, the *Buacal* or ſhep-

* The Indo Scuthæ occupied the coaſt of Syria, under the titles of Belidæ, Cadmians, and Phœnices. (Bryant.) They are called Cuſeans, Arabians, Eruthræans, Ethiopians, but among themſelves their general patronymic was Cuth, and their country Cutha. (Bryant.) Scythæ in ſacris Egyptiorum inſtructi ab exercitu Ramſis, qui jam annos ante Seſoſtrim circiter centum, Lybia, Ethiopia, Medis, Perſis, Bactris, & Scythis potitus dicitur: fuerunt Colchi Scythæ, Egyptiorum, coloni. (Alphab. Tibet.)

herd, and the *Seal*, all Iriſh words for ſheep grounds and ſhepherds, or flocks of ſheep—in Arab. سيلة (Seleh) a flock *; even at this preſent hour, it is the cuſtom in the mountains of Scotland, that ſome people remove to feed their cattle on the hills, dwelling during that ſeaſon in huts, called *Sealans*, or ſhepherd's huts, and in winter retire to their warmer habitations in the vallies. The name *Berberi*, may probably be the Iriſh *fearbaire*, a *cow-herd*, to diſtinguiſh him from the *ſhepherd*.

"Letters too," adds Mr. Bruce, "at leaſt one ſort of them, "and arithmetical characters †, we are told, were invented by this "middle part of the *Cuthites*, while trade and *aſtronomy*, the natu- "ral hiſtory of the winds and the ſeaſons, were what neceſſarily "employed the colony."

It is a remarkable circumſtance on record, that when the reſt of Europe, through ignorance or forgetfulneſs, had no knowledge of the true figure of the earth, that in the 8th century, the rotundity and true formation of it, ſhould have been taught in the Iriſh ſchools. "Feargil, latinized into *Virgilius*, deſcended of an ancient and "honourable family in Ireland, left his native country, and paſſed "over to France, where he ſpent two years in the court of King "Pepin, by whom he was kindly entertained for his learning and

* Pers. گله *gele*, a flock گله بان *gele ban*, a ſhepherd. Iriſh *Sealban*.

† To the Indo Scuthæ we are indebted for the uſe of thoſe cyphers or figures, commonly termed Arabian. (Bryant.) Notæ vulgares numerorum, nihil aliud ſunt quam literæ Scythicæ. Indi eaſdem numerales notas habent, ſed habent à Perſis. Perſæ autem ortu ſunt Scythæ. (Boxhornius.)

" ſweetneſs of behaviour. He was ſent by the king to Otilo, Duke " of Bavaria, to be preferred to the biſhoprick of Saltzburg, and " after two years ſtay in that province, he was conſecrated on the 13th " of June 767. He is the author of a diſcourſe on the Antipodes, " which he moſt truly held, though againſt the received opinion of " the ancients, who imagined the earth to be a plain." (Sir Jas. Ware.) This is alſo mentioned by Maſcou in his hiſtory of the ancient Germans; and in Vol. 16 of Caſſ. & Labb. councils, is Pope Zachary's 10th letter, which contains his damnation againſt this Hibernian philoſopher. Virgilius, biſhop of Saltzburg, having written that there exiſted *Antipodes*, Boniface, archbiſhop of Mayence, the Pope's Legate, declared him a heretic, and conſigned him to the flames. (D'Iſraeli's Cur. of Lit.)

Brucker, in his Hiſtoria Critica Philoſophiæ, ſays, that from the 7th to the 12th century, philoſophy and the muſes could find no other ſecure retreat, than in the iſlands of Great Britain and Ireland: but in the life of S. Germanus, we are told the *Engliſh* ſent their children, at this period, to *Ireland for education*, and from theſe nurſuries they returned to England and obtained great reputation; for Eric ſays, what ſhall I ſay of Ireland, who, deſpiſing all dangers of the ſea, is migrating to our coaſts with almoſt her whole train of *philoſophers?* The ſame may be ſaid of Scotland. Joannes Scotus was a ſcholar of this age: for his profound knowledge of *philoſophy*, he obtained the appellation of Scotus the wiſe; in ſhort, learning in Europe was at this time confined to thoſe who ſpoke and wrote the Gaelic tongue; and this accounts for the *Latin* words at the beginning of each chapter of every Iriſh MS. treating of ſcience,

(afterwards repeated in the Iriſh language) which were deſigned as references for the Engliſh ſcholars.

They were alſo maſters of the Greek and Hebrew languages, as we find many Iriſh words explained, in the old Gloſſaries, in thoſe languages. *Uſher*, ſpeaking of *Virgilius*, ſays, we are told he made a journey to the Holy Land, and took with him a biſhop, named *Dobdan*, a Greek, who followed him from Ireland. I ſhould wonder, ſays Uſher, at a Grecian's going from Ireland, did I not know that at *Trim*, in Meath, is a church called the *Greek Church* at this day, 1632.

In the following ſheets many words and ſcientific terms in the Iriſh are derived from the *Chaldee*, *Hebrew*, and *Arabic*. In this I have done no more than the very learned *Coſtard* has done before me. "It may ſeem ſtrange, perhaps," ſays he, (in his Hiſtory of ancient Aſtronomy) "that in my derivations I have mentioned the "*Hebrew* and *Arabic* languages; but to obviate any difficulties on "that head, it is to be obſerved, that the *Hebrew*, *Arabic*, and "*Chaldee*, are only dialects of one and the ſame original language. "Where a ſignification, therefore, is wanting in the Chaldee lan- "guage, we may ſafely have recourſe to the other two, and ſee "whether it may not be preſerved in one or other of them— "thus much concerning the true derivation of the names of the "ſeveral planets." And Sir William Jones, in the Preface to his Perſian Grammar, aſſerts that the *Hebrew*, *Chaldee*, *Syriac*, and *Ethiopian*, tongues are only dialects of the *Arabic*.

That great linguiſt Monſ. *Fourmont* tells us, "le langue d'une

" nation eſt toujours le plus reconnoiſſable de ſes monumens: par " elle on apprend ſes *antiquitez*, on decouvre ſon *origine.*" And the no leſs learned *Pougens* ſays, " La ſcience *Etymologique* eſt la " route la plus ſûre pour remonter aux ſources de l'hiſtoire, ainſi " qu'à l'origine des nations. L'art etymologique eſt pour l'hiſtorien " l'armure magique dont parle le Taſſe, & qui ſervit à detruire les " preſtiges de la forêt enchantée.

A nobleman of our own country, diſtinguiſhed for his knowledge in Oriental languages, in a letter to me, ſays, " That *Aſiatic* tribes have " ſettled in *Ireland*, either directly or after intermediate migration " through other countries, is a point upon which I entirely agree " with you. The reaſons for this belief do not reſt upon the tra- " ditional hiſtories of the country: though thoſe hiſtories may be " adduced as a *ſtriking* confirmation of the concluſion which you " have drawn from the *Iriſh* language. There is in this country a " ſingular commixture of two *Aſiatic languages* eſſentially different: " of which languages the *Perſic* and the *Arabic* are at preſent the " beſt ſpecimens. Theſe muſt have penetrated hither by different " routes and at different periods. What makes me conceive that " we did not know thoſe languages already mingled, is this: The " *Perſic* is at this day interlarded with many *Arabic* phraſes: and " the *Arabic* has borrowed many *Perſic* terms. In *Ireland* there has " been (as far as I am competent to ſpeak from mere examination " of your Iriſh Grammar) a curious amalgamation of the two lan- " guages. That the *Hindoos* may, in older time, have had know- " ledge of this country, is not a ſtrained ſuppoſition. There is " great reaſon to imagine that *Hindoſtan* drew its ſcience from

" *Iran*, and we are well informed of the intercourſe between *Ba-*
" *bylon* and the *Phœnicians*. The *Tin*, introduced by the latter into
" Aſia, was an article of ſuch general uſe for hardening the copper,
" of which the ancients made their arms, that curioſity would na-
" turally produce inquiry reſpecting the country whence ſo im-
" portant a material was brought. Accounts, therefore, exaggera-
" ted and embelliſhed, of the Britiſh iſlands may well have found
" their way to the *Hindoos*; and may have become the ground-work
" for religious fables among that people. I am, however, inclined
" to attribute the coincidence between thoſe paſſages in the *Puranas*
" and the ſuperſtitions eſtabliſhed at *Lough Dearg*, to another cir-
" cumſtance. Every tribe that has in the earlier ages acquired a
" freſh ſettlement by emigration, has immediately *located* its tra-
" ditions, and *naturalized* its legends in the new territory. Much
" confuſion has ariſen in hiſtory from want of attention to this very
" ſimple fact, as has been juſtly obſerved by you in your Vindica-
" tion of the ancient Hiſtory of Ireland. The deficient links of
" the hiſtory cannot be any where found, unleſs in the Eaſt: there-
" fore I congratulate you on the correſpondence which you have
" opened with Mr. Ouſeley and Mr. Wilford."

Dr. Prieſtley, in his Diſcourſes relating to the Evidences of Revealed Religion, printed at Philadelphia, 1797, obſerves, " In my
" former diſcourſes I introduced ſome curious particulars in con-
" firmation of the *Moſaic* hiſtory, from Vol. III. of *Aſiatic Re-*
" *ſearches*, and having been favoured with the peruſal of Sir Law-
" rence Parſons' Obſervations on the bequeſt of Henry Flood, Eſq.
" with a Defence of Colonel Vallancey's ancient Hiſtory of Ireland,

" it appears to me exceedingly probable that ſome of the inhabitants " of Ireland were a colony from the northern parts of Phœnicia, " who emigrated to ſome part of Spain, and at length ſettled in " Ireland. For the proofs I muſt refer my readers to Sir Law- " rence's work, which is well deſerving of attention."

May all our literary labours tend to confirm the writings of the inſpired penman,—thoſe writings which will be ever found the beſt and ſureſt pole-ſtar in our reſearches into the abſtruſe regions of ancient etymology, and the mazes of ancient mythology and metaphyſics, in order to develope the foundations of *philoſophical unbelief*, ſo fatally prevalent, and to expoſe their rottenneſs. The *mortifications* of the *faithful witneſſes*, who would willingly enlighten and reform the public mind,—and the *perſecutions* of the primitive times,—are perhaps more nearly allied than is generally thought.

Let not my readers ſay, *quæ ſupra nos, nihil ad nos*—or exclaim, as Cardinal d'Eſte did to Arioſto, on preſenting his Orlando Furioſo to him, *doue diavolo avete pigliato tante coglionerie.*

Thus much I thought proper to ſay as an introduction to the knowledge of the Iriſh Druids in aſtronomy, the ſubject of the following ſheets.

CHAP. I.

Of the origin of aſtronomy we are ignorant. It is loſt in the abyſs of time. Whatever progreſs man had made in this ſcience before the deluge, it is probable that this, with every other monument of arts and ſciences, were ſwept away from all mankind, except Noah and a few of his deſcendants. The effects which the confuſion of tongues, and the diſperſion of families, muſt have produced, rendered the remains of aſtronomical knowledge of little uſe to the deſcendants of Noah.

It is generally ſuppoſed to have been reduced to ſyſtem by the *Chaldeans*, the philoſophers of Babylonia. The Jews have a tradition that *Enoch*, the ſeventh from *Adam*, wrote of aſtronomy, and particularly of the number and names of the ſtars, and their ſecret virtues; and that Seth, the ſon of Adam, inſcribed on two pillars the theory of celeſtial ſcience, which was by that means perpetuated by *Cainan*, *Mahaleel*, and *Jared*, unto Enoch. Abraham alſo, who was a Chaldean, at leaſt from *Ur* in Chaldea, is ſaid to have inſcribed on two pillars, whatever related to the aſtronomical ſcience. I mention theſe reports to introduce two very remarkable circumſtances; firſt, that *Aonack* (pronounced Enoch *) in Iriſh, ſignifies a cycle, particularly the cycle of the ſun, a year, an anniverſary; and we

* ענק *benak*—torques, hinc annus, anulus, &c. hæc enim omnia non ſunt niſi *circulus*. (Thommaſſ. Heb. Lex.)

are told in Genes. c. V. v. 23, that all the days of Enoch were three hundred and ſixty-five. Secondly; that the Iriſh Druids did mark the cycles on rough ſtones, as Abraham is ſaid to have done. Theſe ſtones were named *Gollan-cloiche*, *Dallan-cloiche* †. *Clocha tuinidhe*, and *Cart-hadin*,—words, the Iriſh Lexiconiſts tranſlate, rude pillars of ſtone inſcribed with *Ogham*, or ſacred characters, which none could read—but the Druids. Theſe ſtones were alſo named *Gull* and *Gaill*, as Cormac informs us in his Gloſſary, and that they were erected by the firſt coloniſts that came to Ireland.

In theſe names we diſcover ſeveral Oriental words for a cycle. The Chaldean דול *(doul)* the Arabic دول *(dæwlon* and *dæwlet)* a period, a cycle, forms the Iriſh *Dallan*. From the Chaldee גלה *(gola)* a cycle, whence *gal-galino*, the ſeven ſpheres of the planets; *gil-gal*, an orb, a ſphere; is derived the Iriſh *goll*, *gull*, *gallan*: and from the Chaldee כרת *(Cart)* a ſtone, Arabicè خاره *(Khaureh)* a ſtone, and *teduin*, inſcribing in public records, we have the Iriſh *Carthadin*. The Iriſh *Cloch*, a ſtone, is the Chaldee קלא *Kla*, i. e. אבן *Ebn* lapis (Buxtorf); all which diſtinctly point out the uſe of the Druidical cycle ſtones, with Ogham inſcriptions.

The ingenious Mr. Beauford has met with ſeveral of theſe pillars, and in his *Druidiſm Revived* (Collectanea, Vol. II.) has given us

† Smith has given a plan and elevation of one of theſe Gollan Cloiche in his Hiſtory of the County of Corke. It is compoſed of a circle of nine large ſtones; in the center is the conical Muidhr, the Mahoody of the Indians, and the Mudros of the Greeks. At the diſtance of one hundred and twenty yards from this temple is the *Gollan*; but he ſays nothing of the inſcription.

ſome drawings, and attempted to make out an alphabet, but time has ſo defaced the inſcriptions, the alphabet is conjectural.

Manuſcripts of aſtronomy in the Iriſh language did exiſt in the time of Smith and Harris, authors of the hiſtories of the counties of Corke and Down, publiſhed about fifty years ago. They mention that they had ſeen one in the library of St. Patrick's Cathedral. A ſtrict ſearch has been frequently made, at my requeſt, but no ſuch book could be found.

From converſations with the peaſants of this country, from fragments of ancient Gloſſaries, and from names exiſting in the modern printed dictionaries, my curioſity was raiſed to the higheſt degree, becauſe I found all aſtronomical names correſponded neither with the Greek, Latin, German, Welſh * or Saxon tongues, but with the Chaldean. For example, the word *Nag*, a ſtar, whence *Maiddin Nag*, the morning ſtar, *Venus*, is literally the Chaldee and Syriac נג and נגא (nag and *naga*) lux, ſplendor, Lucifer, Venus, ſtella veneris (Buxt.) מדנה *(medinah,)* oriens, orientalis plaga mundi, from דנה *(denah)*, oriri; and hence the Iriſh *Maiddin*, the morning, becauſe of the Sun's poſition; and hence a curious old MS. in Iriſh is named *Din-ſeanacas*, or the Oriental origin or antiquity of the Iriſh, ſuppoſed to be fabulous, deſcribing the origin and derivation of the names of

* That learned philologer in European tongues, Mr. Lhuyd, in his *Archæologia* makes this remark;—Britain, ſays he, muſt have been inhabited by ſome older nation than the *Cimmeri* or *Walſh*, becauſe the names of mountains, rivers, &c. ſtill exiſting in Britain, cannot be derived from the Walſh language, but are all to be found in the Iriſh; and thence concludes, that older nation muſt have been the Iriſh.

mountains, &c. but in which will be found much of the mythology of the *Hindoos*.

A ſmall treatiſe on aſtronomy in Iriſh, containing ſome obſervations on Ptolemy, has been lent me by my ingenious and learned friend Mr. Aſtle, author of the Origin of Alphabetical Writing.

This MS. had been in the hands of the late Dr. Parſons, author of the Remains of Japhet, as I found, by the following letter between the ſheets of the MS.

Dear Sir,

Red Lyon Square, June 6, 1765.

I have looked over your curious MS. with great pleaſure, and find it to be very valuable on ſeveral accounts. Firſt, for its antiquity, as it was certainly written within the century of the converſion of the people to Chriſtianity; for this is the moſt pure and ancient character of the Magogian tongue, from which the Greek and every other alphabet of Europe had its riſe. This may, perhaps, ſurpriſe the learned; but it ſhall not want proper authority, when I publiſh a work I now amuſe myſelf with, to that purpoſe, which you ſhall ſee ere long, if it pleaſes God to ſpare me a little while. Secondly, it is a treatiſe on coſmography, which has for illuſtration ſeveral aſtronomical ſchemes, laid down according to the ſyſtem of *Ptolemy*; and the whole ſeems to be founded upon his *de Judiciis Aſtrologicis*.

There is an aſtronomical Rotula at the beginning, with a moveable

index of vellum, containing the names of the ſigns of the zodiac and planets, in Latin, with the numeral figures; and it is remarkable that they had not quite adopted the Q, which is of Latin invention, except as initials, when they wrote Latin; for Aquarius is ſpelt *Acarius*, notwithſtanding they were verſed in the Latin tongue, from the neceſſity they were under of making copies of the Goſpels, upon account of Chriſtianity; for no more than ſeventeen letters were ever uſed in the Iriſh language; but in writing Latin they were obliged to take the ſuperfluous letters of this, though they continued to uſe their own characters.

In one of the ſchemes, the earth is put in the center, and the other three elements, *aca** for aqua, aer, ignis, round it, in different ſpheres, and beyond the firmamentum.

There are many other ſchemes ſhewing the earth in the center, with the orbits of the ſun and planets round it, in ſome of which the names are Latin and ſome are Iriſh. And it is remarkable that the two or three firſt words of every article, except a few, are Latin, but the treatiſe itſelf is Iriſh †.

* Aca, Oice, Oige, Uige, in Iriſh, water; whence *Cann-oice*, the ſtar *Oice*, ſometimes written for *Cann-ob*, whence *Canobus*, in the conſtellation Argo. Ch. עוג. Æth. ዐዮባ *houg*, aqua, lacus; as a verb, immergere. Hence the miſtake of *Diodorus Samus*, viz. qui verò ad *Azaniam* navigant, ad ſtellam *Canobum* quæ ibi *equus* dicitur, curſum dirigunt. From *Oige* is formed *Oig-ogh*, the hero of the water, Ogyges, i. e. Noah; and *Uiginge*, a fleet, &c.

† We have already accounted for this.

I make no doubt this was the ſyſtem at that time adapted, and *joined to their own ancient aſtronomical doctrines*, and taught in their univerſities, of which they had many.

The firſt words in capitals are the titles of the enſuing writing, as if the author had deſigned them for heads of chapters; for one of them has theſe words, *Dico quod occaſio hujus ignis*, &c.; and then follows the philoſophy of fire. And thus are written the accounts of the other elements, and parts of the ſyſtem; but the firſt chapter is the exordium or introduction to the whole book, beginning thus, *Gloria Deo principio;* to which is ſubjoined in Iriſh, *Gloir do Dhia do toiſach gan toſach*, which means, Glory to God the *beginning without a beginning:* and to this ſucceeds a table of contents in the Iriſh language.

Then follows the chapter of the Firmament, and the opinions of philoſophers, beginning with *Dicunt Philoſophi;* and to this chapter belongs the ſcheme, mentioned, of the four elements and firmament.

Another chapter begins with *Calor et Frigiditas;* and, indeed, regular chapters of each of the four elements, according to their arrangement in the ſcheme. There are alſo particular deſcriptions and philoſophical diſcuſſions upon the different ſchemes, linear or circular,—upon ſeas, rivers, &c. which ſhew the work to be a complete coſmography.

The other leaves do not belong to this work, but are fragments

of a ſyſtem of the art of medicine, which my time will not permit me to deſcribe in a particular manner. I muſt, however, remark, that this was alſo written within that century, but later than the other, and that this was about the time that the learned men invented and uſed ſo vaſt a number of abbreviations, as render MSS. very difficult to be underſtood. I know many, but not two thirds of them, and had much trouble in preparing this account for you.

I am, &c.

JAMES PARSONS.

I ſhall not here give a full tranſlation of this work, but extract ſuch parts as will make it appear, that it is, as the Doctor obſerves, Obſervations on Ptolemy and others, together with a ſyſtem adapted and joined to *their own ancient and aſtronomical doctrines;* for if it had been a literal tranſlation of Ptolemy, or any other Greek author, no ſuch names as *Sdan* for the poles, *Nag* for a ſtar, *Sibal* for the ſun's path, *Geis* and *Aigheis* for the ſign Aries, *Airgheis* and *Leo* for the Bull, which are all Oriental,—could poſſibly have occurred.

The Doctor obſerves, that the Treatiſe begins with Gloria Deo principio, to which the Iriſh author has ſubjoined *da toiſeach gan toſach*, which means *a beginning without a beginning*. It is an addition that merits attention, and a proof whence the Hibernian Druids drew their knowledge. God the creator, the *Sos indfir* of the Druids, the *Zeus* of the Phœnicians, was repreſented by a circle, a figure without beginning or end. God is one, ſay the Brahmans, creator of all that is: God is like a perfect ſphere, *without beginning*

or end. (Holwell's Hiſt. Event. p. 2 and 25.) *Cneph,* (in Iriſh *Cnaimh, Cnaiv,* i. e. the great winged one) ſays Plutarch, ſpeaking of the Egyptians, was all good, *without beginning or end.* The Phœnicians held the ſame ideas. *Sanchoniatho* informs us, *Zus hu Aſphira acranitha meni arits chuia,*—Jupiter is a feigned ſphere, from it is produced a ſerpent: *Aſphira hu chial d'Alha dilh la ſtrura ula ſhulma,*—The ſphere ſhews the divine nature to be without beginning or end *.

Hence one of the Druidical epithets of the ſupreme Deity was *Ti mor,* or the great circle †. It is a circle, Ex. gr. *baoi Ti glas fair iſin ionad in ro iadh an narr ime ire,*—a green circle marked the part of his body on which the ſerpent turned itſelf.

The ancients repreſented the Deity not only by a circle, but by volutes of circles. Quintus Curtius tells us, that the temple of *Jupiter Ammon* had a rude ſtone, whereon was drawn a *ſpiral line,* the ſymbol of the Deity.

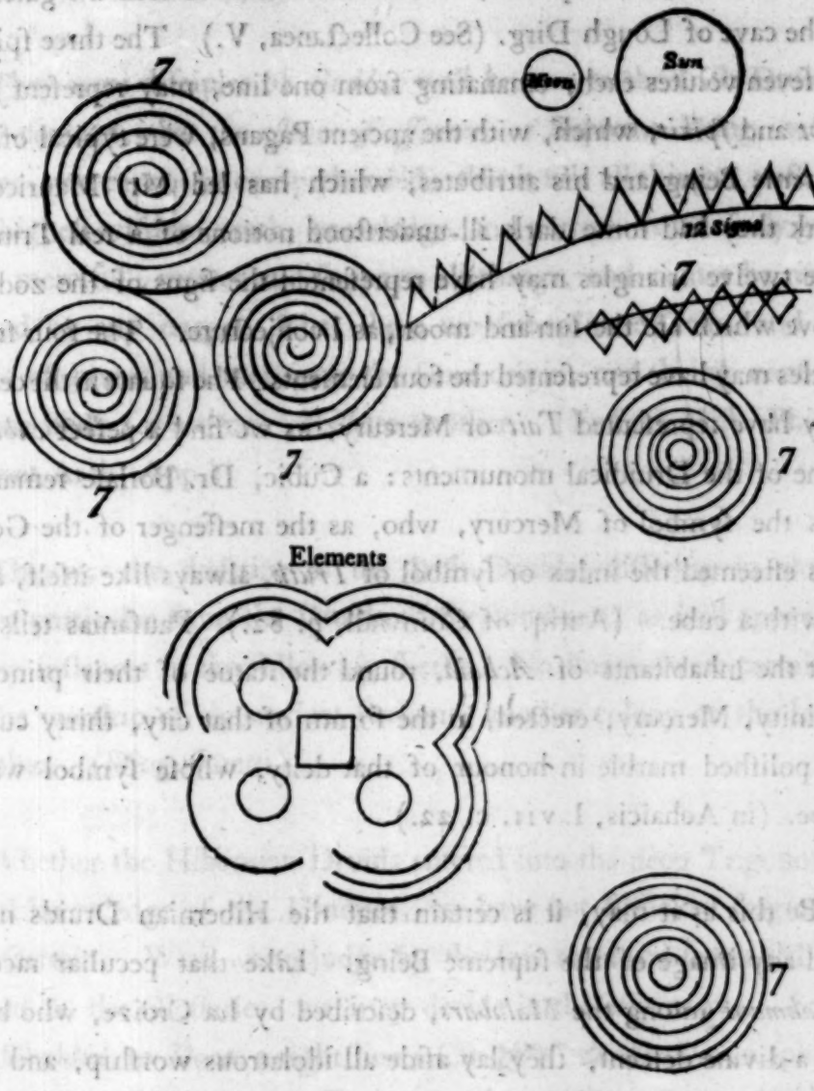
Such we find on the ſtones in the *Mithratic* cave of New Grange ‡, deſcribed in my Vindication of the ancient Hiſtory of Ireland.—Having omitted to give a copy of the ſpirals and circles in that work, they are here preſented to the public §. The characters will

* Œdip. Ægypt. † Ti mor, God. Shaw's Iriſh Dict.

‡ Probably a corruption of Grian Ugh, i. e. the cave of the Sun.

§ There is an inſcription on one ſtone, which Governor Pownal has given in the Archæol. Vol. II. He thinks the characters are numerals, partly Cadmean and partly Egyptian, by the Phœn-Malta alphabet of Barthelmy.

read MIDHR, i. e. Mithras. The *Mithr* of the Iriſh Druids, and the מהימראן of the Chaldees; of which hereafter.



The figures, I think, plainly ſhew they are aſtronomical. The ſeven circles, one within another, are repeated on many ſtones: they

may be the ſeven planets, or the ſeven *bobuns* or ſpheres of puniſhment of the Hindus, as deſcribed in Halhed's preface to the Gentoo Laws; or the ſeven ſpheres, *Oin* deſcribes to have ſeen the gates of in the cave of Lough Dirg. (See Collectanea, V.) The three ſpirals of ſeven volutes each, emanating from one line, may repreſent *fire*, *light* and *ſpirit*, which, with the ancient Pagans, were typical of the ſupreme Being and his attributes, which has led Mr. Maurice to think they had ſome dark ill-underſtood notions of a real Trinity. The twelve triangles may have repreſented the ſigns of the zodiac, above which are the ſun and moon, as I conjecture. The four ſmall circles may have repreſented the four elements. The ſquare in the center may have repreſented *Tait* or Mercury, as we find a pefect *cube* on ſome of the Druidical monuments: a Cubic, Dr. Borlaſe remarks, was the ſymbol of Mercury, who, as the meſſenger of the Gods, was eſteemed the index or ſymbol of *Truth*, always like itſelf, as it is with a cube. (Antiq. of Cornwall, p. 82.) Pauſanias tells us, that the inhabitants of *Achaia*, round the ſtatue of their principal divinity, Mercury, erected, in the forum of that city, thirty cubics of poliſhed marble in honour of that deity, whoſe ſymbol was a cube. (in Achaicis, l. VII. c. 22.)

Be this as it may, it is certain that the Hibernian Druids never had any image of the ſupreme Being. Like that peculiar race of *Brahmans* among the *Malabars*, deſcribed by La Croize, who boaſt of a divine deſcent, they lay aſide all idolatrous worſhip, and give themſelves up entirely to the moſt rigorous mortification, affect enthuſiaſtic ecſtacy and quietiſm, and hope to reſemble the divine nature by putting off all animal paſſion. They have ſome practical

knowledge of aſtronomy, which they appear to have derived from the Egyptians, as they call the Zodiac by the ancient Egyptian names. (La Croize.)

They were diſciples of *Budda*, well known to the Iriſh Druids; they contend, that the *eſſence of eſſences*, or Supreme Being, wants figure, and cannot be comprehended; that it fills all things; poſſeſſes the higheſt wiſdom, truth, knowledge, and purity; is infinitely good and merciful, creates and ſupports all things, and cannot be repreſented by any *image*. That there are ſubordinate Gods, and the ſouls of brutes and men have the ſame origin, and being confined in one body for a time, paſs into another. (Enfield Hiſt. Philoſ. Burnet Arch. App.)

This was the doctrine of the Iriſh Druids, differing in almoſt every particular from the Druids of the continent, as will appear in many inſtances in the following ſheets. No images were permitted in the worſhip of the ancient Perſians, another colony of the Indo-Scythæ. (Diog. Laert.)

Whether the Hibernian Druids entered into the deep Trigonometrical knowledge of the Hindoos, we have not ſufficient fragments to aſcertain. Were we to judge by the few technical terms ſtill retained in the Gloſſaries, we may decide in the affirmative. Some are Chaldee, as *Dora*, a right line; Ch. דרא *dara*; *Dur*, a ſphere, a cycle, Ch. דור, dour. *Tarbeirt*, a rhomboides, from what language I know not. *Soith*, a cycle, Ch. שותא, from שות, *Shoth*, *circuire*; whence the circular dance of the Druids was named *Soith-*

leag, Ch. לג, *leg*, exultare. *Soirbis*, a complete and perfect circle, which approaches to the Sanſcreet *Joyotiſh*, a name of the *Surya Siddhanta*, or ſaſter of aſtronomy. *Cramogha*, a ſine, is not very different from the Sanſcreet *cramajya*, a ſine. *Gha*, a chord, approaches in ſound the Sanſcreet *jya*: until we are ſupplied with a Sanſcreet dictionary, theſe etymologies muſt reſt on bare conjecture.

I ſhall conclude this chapter in the words of Sir William Jones: "I hope to ſatisfy the public, as I have ſatisfied myſelf, that the "practice of obſerving the ſtars began, with the rudiments of civil "ſociety, in the country of thoſe we call *Chaldeans*, from which it "was propagated into Egypt, India, Greece, Italy and Scandinavia, "before the reign of *Siſac* or *Sacya*, who by conqueſt ſpread a new "ſyſtem of religion and philoſophy from the Nile to the Ganges, "about a thouſand years before Chriſt: but that *Chiron* and *Atlas* "were allegorical or mythological perſonages, and ought to have no "place in the ſerious hiſtory of our ſpecies *."

The Iriſh hiſtory declares an alliance with theſe Chaldeans of Dedan; and from their title, *Tuatha-Dedan*, Ch. טטא, which Symmachus explains by Θυαι, i. e. *Haruſpices*, there cannot be a doubt, in my opinion, that the Hibernian Druids were of that race. New proofs will ariſe in every page of this eſſay.

* See Cruine, a cycle, Ch. כרן, ſphæra. And *Eatal*, the globe, the univerſe, in Art. Cycles.

End of Chap. I.

Miſcellaneous Paſſages extracted from the Works of various Perſian Poets, and tranſlated by W. OUSELEY, *Eſq.*

From the Sekander Nameh سکندر نامه *of* NIZAMI.

بهنگام سختي مشو نا اميد
کز ابر سيه بارد آب سفيد

In the hour of adverſity be not without hope;
For chryſtal rain falls from black clouds.

From the Divan of SADI.

رويتو خوش مي نمايد آينه صاف
کاينه پاکست و رويتو زيبا
چون مي روشن در آبکينه صافي
خوي جميل از جمال رويتو پيدا

Thy ſweet face is well reflected in the mirror of water;
For pure is that mirror, and lovely is thy countenance!

Like clear and ſparkling wine in a tranſparent drinking glaſs,
The excellence of thy temper may be diſcerned in the beauty of thy face.

From the Maſnavi *of* GELAL'EDDIN ROUMI *.

كفت معشوقي بعاشق كاي فتا
تو بغربت ديدهٔ پس شهرها

پس كدامين شهر زآنها خوشتر است
كفت آن شهري كه دروي دلبر است

هر كجا باشد شه مارا بساط
هست صحرا كر بود سم الخياط

هر كجا كه يوسفي باشد چو ماه
جنت است آن ارچه باشد قعر چاه

با تو دوزخ جنت است اي جانفزا
با تو زندان كلشنست اي دلربا

* Theſe lines commence a ſeries of beautiful verſes in the third book of the Maſnavi, which recall to the claſſick reader the words of Tibullus addreſſed to his miſtreſs. Eleg. lib. IV. 13.

" Sic ego ſecretis poſſum bene vivere ſylvis
" Quà nulla humano fit via trita pede:
" Tu mihi curarum requies, tu nocte vel atrâ
" Lumen et in ſolis tu mihi turba locis."

Tell me, fond youth, ſaid a miſtreſs to her lover, thou who haſt viſited diſtant countries, tell, which place of them all is moſt delightful? The young man anſwered, that place which is the reſidence of thoſe we love: that ſpot on which repoſes the queen of our deſires, though it were narrow as the eye of a needle, would ſeem extenſive and ſpacious as an open plain. Whereſoever dwells the beloved fair one*, lovely as the moon, that place, though it were the bottom of a pit, would be to a lover like the garden of Eden. With thee, O beloved of my ſoul, even the regions of the damned would become a paradiſe. With thee, fair plunderer of hearts! a dungeon would ſeem delightful as a bower of roſes.

From the Divan of SAIEB.

بي آبر مشكل است تماشاي آفتاب
صايب نظاره رخ او در نقاب كن

It is difficult to gaze upon the ſun without the medium of a cloud—View, therefore, O Saieb, the lovely face of thy miſtreſs through her veil.

Fable of the Dog and the Shadow, from the Firſt Book of the Selſeleh-al-dhahab, سلسه الذهب *By* JAMI.

سككي ميشد استخوان بدهان
كرده ره بر كنار آب روان

* The original alludes to Joſeph, the Hebrew Patriarch, who, according to Mohammedan tradition, was equally beautiful as holy.

پس که آن آب صاف و روشن بود
عکس آن استخوان در آب نمود

برد بیچاره سگ گمان که مگر
هست در آب استخوان دگر

لب چو بگشاد سوي او بشتاب
استخوانش از دهان فتاد در آب

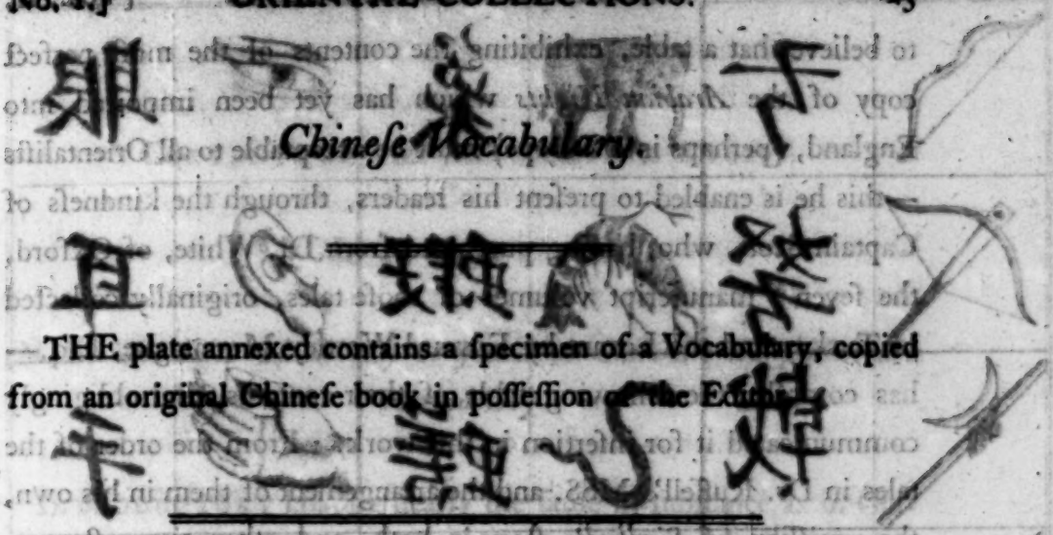
نیست را هستي توهم کرد
بهر آن نیست هست را گم کرد

There was a certain ſilly dog paſſing along the bank of a river with a bone in his mouth. The water being then very clear and ſmooth, the image of the bone was reflected in it. The unlucky animal conceived a notion that there might be in the water another bone,—and when he opened his jaws in haſte to ſnap at it, the bone fell from his mouth into the water.

He thus, ſuppoſing *nonentity* to be *reality*, for that nonentity loſt the reality.

	弓		象		眼
	弩		蝦		耳
	戟		蟺		手
	劒		鷄		脚
	笛		鵝		身
	簫		梳		頭
	斧		剪		農
	椎		劒刀		馬

Chineſe Vocabulary.



THE plate annexed contains a ſpecimen of a Vocabulary, copied from an original Chineſe book in poſſeſſion of the Editor.

Contents of the Arabick Manuſcript Volumes of the Arabian Nights, *or* Thouſand and One Nights, *now in the Collection of* Jonathan Scott, *Eſq. of Nately in Hampſhire.*

THE various opinions which have at different times been offered on the authenticity and origin of the *Arabian Tales* tranſlated by Monſ. Galland, and the queries which were publiſhed reſpecting them by ſome perſon not content with the learned Dr. Ruſſell's obſervations on the ſubject *, have lately induced this gentleman to give a more particular account of the Tales contained in the Manuſcripts which he brought from Aleppo †. The Editor has reaſon

* Ruſſell's Hiſt. of Aleppo, Vol. I. p. 385—and Orient. Coll. Vol. I. p. 245.

† Gentleman's Magazine for February 1799.

to believe that a table, exhibiting the contents of the moſt perfect copy of the *Arabian Nights* which has yet been imported into England, (perhaps into Europe) muſt be acceptable to all Orientaliſts —this he is enabled to preſent his readers, through the kindneſs of Captain Scott, who, having purchaſed from Dr. White, of Oxford, the ſeven * manuſcript volumes of thoſe tales, originally collected in Turkey and the Levant by Edward Wortley Mountague, Eſq.— has compiled the following table of their contents, and obligingly communicated it for inſertion in this work. From the order of the tales in Dr. Ruſſell's MSS. and the arrangement of them in his own, the omiſſion of *Sindbad*'s ſtory in both, and other circumſtances, Captain Scott is inclined to believe that no two copies of the Arabian Tales are to be found exactly alike—that the whole *Thouſand and One Nights* are not written by the author of the two firſt volumes— that the ſtory of *Sindbad* was introduced from ſome other work, (perhaps by Galland;) and that the ſtory of *Camar-al-zamaun*, (agreeably to Dr. Ruſſell's MS.) was the laſt of the original author. "The other tales, (ſays Captain Scott in his letter to the Editor) "appear like pearls ſtrung at random on the ſame thread." "Yet, "(adds he) if they are truly Oriental, it is a matter of little im- "portance to us Europeans, whether they were ſtrung on this night "or that night." Many of thoſe tales have never yet been tranſlated; but there is reaſon to hope for a complete, literal and ſatisfactory verſion of the whole, from the ingenious poſſeſſor of the original MSS.

* Deſcribed, by miſtake, as ſix volumes in Orient. Coll. Vol. I. p. 245.

Contents of the MS. Arabian Tales.

VOL. I. (472 pages.)

(N. B. *The tales which may be found in Galland's tranſlation are marked G.*)

Introductory chapter nearly the ſame in ſubſtance as in Galland, excepting that in this MS. the long arguments of the vizier and his daughter, alſo the fable of the ox, aſs, merchant, dog and cock, are omitted *, which are in Galland.

The ſtory of the merchant and genius, p. 9. *G.*
The old man and the antelope, p. 14. *G.*
The old man and two black dogs, p. 24. *G.*
The old man and the mule, p. 34.
Concluſion of the merchant and genius, p. 43. *G.*
Story of the fiſherman and genius; including thoſe of the phyſician Douban and the king of the Black Iſles, nearly the ſame as in Galland, p. 44. *G.*
The porter and ſiſters of Bagdad, p. 110. *G.*
Story of the firſt Collunder, p. 144. *G.*
Story of the ſecond Collunder, p. 152. *G.*

* In a fragment of the Arabian Nights, of which the contents ſhall be hereafter noticed, they appear alſo.

Story of the third Collunder, p. 174.

Story of the ſiſters, the firſt of whom Galland calls Zobeide, p. 231.

Story of the ſecond ſiſter, and the concluſion of the Caliph's adventures with the lady's collunders and porter, p. 260.

Story of the taylor and Hunchback, p. 295.

Story of the Chriſtian merchant, p. 308.

Story of the young man, whoſe hand was cut off—concluſion wanting, p. 312.

Story of the one-eyed taylor, one of the barber's brothers, p. 314.

Story of Fikfik, another of the barber's brothers, the beggar of Galland, p. 323.

Story of another brother of the barber, the butcher of Galland, p. 327.

Story of another brother of the barber, the glaſs-ſeller of Galland, p. 331.

Story of another brother of the barber, the Barmecide of Galland, p. 343.

Concluſion of the ſilent barber's ſtory and of Hunchback, p. 350.

Story of Nour ad Dien, the Perſian ſlave, the Caliph, and Shekh Ibrahim, p. 356.

Story of Sultaun Mahummud Bin Sabul, of his covetous vizier, of Syef al Malook, prince of Egypt, and the princeſs Budea al Jemaul, p. 401.

The phyſician and young man of Mouſul *, p. 466.

* Varying ſomewhat from the ſtory of Galland's Jewiſh phyſician.

VOL. II.

Containing from night 92 to night 166, is wholly taken up with the hiſtory of prince Kummir al Zummaun, his two wives and their ſons, Aſſaad and Amjud *. The ſubſtance of this, but with much variation from the original, is given by Galland under the title of the ſtory of the amours of Camaralzaman, prince of the Iſles of the Children of Khaledan, and of Badoura, princeſs of China, &c. in his ſecond Volume, of which it takes up nearly a third. *G.*

VOL. III.

Begins with the 306th night; ſo that there is an hiatus of 140.

Contents.

Part of the ſtory of Houſſun, of Buſſoreh, p. 1.
Story of the king of Greece, his three ſons and daughters, p. 81.
Story of three labourers, p. 96.
Story of the ſultan of Cairo, p. 124.
Story of the firſt man in the hoſpital, p. 141.
Story of the ſecond man in the hoſpital, p. 168.
The retired learned man and his pupil; the ſultan and his daughter, p. 179.

* This is in the Edinburgh continuation.

Story of the firſt fooliſh man, p. 211.
Story of the ſecond fooliſh man, p. 214.
Story of the third fooliſh man, p. 219.
Story of the exiled queen and her three daughters, p. 231.
Story of the Cauzee who was ſuppoſed to have brought forth a child, p. 322.
Story of the opium eater, the Cauzee, and Sultaun, &c. p. 348.
Story of the ſultan who was melancholy, and Mhamood al Hajimmee, the ſtory teller, who diverts him by two narratives, p. 424.
Story of the Sultaun, his three ſons, and the enchanting bird, p. 437.

VOL. IV.

Story of a king of Greece and his three ſons, p. 1.
Story of the firſt labourer, p. 34.
Story of the ſecond labourer, p. 46.
Story of the third labourer, p. 53.
Story of a king of Hind, who wanted offſpring, p. 58.
Story of a fiſherman, p. 83.
Story of two unfortunate lovers, p. 107.
Story of the king of Mouſul, p. 113.
Story of the Ameer of Egypt, including that of the lover, whoſe miſtreſs was killed by a lion, p. 140.
Story of Fatima Bint Ameen, p. 151.
Story of the two men of Syria, p. 189.
Story of Abou Abdoolla al Khoorkhee, told by him of the young Syed and Hijauje, p. 213.

Story of Sultan Shamikh, the vizier Ibrahim and his daughter, p. 240.
Story of Sultan Haieſhe, p. 312.
Story told by a fiſherman, p. 345.
Story of Mazin, p. 358.

VOL. V.

Continuation of the ſtory of Mazin, p. 1.
Adventure of Haroon al Raſheed, including the ſtory of the ſultaun of Buſſoreh, related to the Caliph by Ibn Munſoor Damaſhkee, one of his courtiers, p. 92.
Nocturnal adventure of Haroon al Raſheed, p. 120.
Story related by Munjaub to the Caliph Haroon al Raſheed, p. 138.
The Caliph's conduct on hearing the ſtory of Munjaub, p. 174.
Story, told to the Caliph by Munjaub, of the barber and his ſon, p. 180.
Story of the Bedouin's wife, p. 196.
Story of the wife and her two gallants, p. 199.
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The volume at the end of the last tale finishes thus: "This is "what has closed upon us the histories of princes, and memoirs "of various ranks of people, in the Thousand and One Nights to "their conclusion. Transcribed and finished on the eighth of "Suffir, 1178* (anno Hejereh) by the hand of the humblest of "slaves and of their lords, Omar al Suftee†, whom God forgive. "If thou findest an error, correct it. Glorious is he in whom "there is no fault."

Contents of a Fragment of the Arabian Nights, *procured in India by* James Anderson, *Esq. a Copy of which is now in Possession of* Jonathan Scott, *Esq.*

Introductory chapter.
Night first,—Merchant and genius.
The lady transformed to an antelope‡.
The two black dogs.
The mule§, and conclusion of the merchant and genius.

* A. D. 1764.
† The name of his family.
‡ In Galland, to a bitch.
§ Omitted in Galland: it is rather indecent.

The genius and fiſherman, including the ſtory of the phyſician Douban, the coloured fiſh, and the king transformed by his wife into half marble.

The porter *, the three ſiſters, the three Collunders, and the Caliph.

The king's ſon who eſcaped death by the ingenuity of his father's ſeven viziers, including as many tales told by them, and as many by the king's concubine, who had falſely accuſed the prince of attempting her virtue †. (Not in Galland.)

The labourer and flying chair. (Not in Galland.)

Cammar al Zummaun and the princeſs Hyaut al Nuffoos, part 1ſt.

* Much more full than in Galland, but too free.

† See the tale given in the Firſt Volume of theſe Collections, p. 245.

Extract from the Travels and Memoirs of Sheikh Mohammed Ali Hozein----*Tranſlated from the original Perſian MS. by* W. Ouseley, *Eſq.*

MOLANA Sheikh Mohammed Ali Hozein, مولانا شیخ محمد علي حزین a Perſian of diſtinction, eminently learned and accompliſhed, having fled into Hindooſtan from his native country to avoid the perſecution of Nadir Shah, died in an advanced age about the year 1779 at Benares, equally admired and eſteemed by the Muſulman, Hindoo, and Engliſh inhabitants of India. His retirement is thus noticed by a contemporary writer, the *Khojeh Abdul-kurreem*, who, having quoted a tetraſtich of the Sheik, in which ſome reflections are thrown on the mean origin of Nadir Shah, adds,

بزرگي میفرمود که سخن شیخ در این باب قابل اعتبار نیست زیراکه دشمن همدیکر بودند و ملازمان شیخ ز ترس او بهندوستان شریف اوردند

" * An illuſtrious perſon obſerves, that the words of the Sheikh " on this ſubject are not to be implicitly believed, for they (Nadir " Shah and Mohammed Ali Hozein) were enemies to each other;

* I make not any apology for giving this paſſage in the original from my MS. copy of Khojeh Abdul-kurreem's memoirs; but not having Mr. Gladwin's excellent verſion of this work at hand, I am under the neceſſity of offering my own tranſlation.

" and the friends of the Sheikh induced him, from dread of the " king, to ſeek an aſylum in Hindooſtan."

The copy of his memoirs in my poſſeſſion is an octavo volume of 153 pages: it was compoſed a ſhort time before his deceaſe, and contains ſuch a pleaſing variety of perſonal and hiſtorical anecdotes, ſuch excellent obſervations on men and manners, beſides an intereſting account of his travels, and remarks on many modern literary productions, with ſpecimens of ſeveral,—that I was induced to employ in a tranſlation of this work five or ſix weeks of the laſt ſummer, during my reſidence in the country. It appears that Mohammed Ali Hozein was a voluminous author, both in proſe and verſe. I have peruſed with much pleaſure two large volumes of his elegies and ſonnets. His liberality in religious opinions, (although he ſeems ſincere in his attachment to the religion he profeſſed) exceeds that of any Muſulman writer with whoſe works I am acquainted; and is eminently conſpicuous in the praiſes he beſtows on ſome learned and amiable Magians, (the deſcendants and diſciples of the ancient fire-worſhippers) whom he occaſionally met with in Yezd and other parts of Perſia: his tribute of approbation was never withholden from any who could juſtly claim it, of whatever ſect or nation,—*Tros Tyrius ve.*

My tranſlation of his Memoirs, with a map, which I have conſtructed to deſcribe his route through various parts of Arabia, Perſia, and Hindooſtan, but little known to European travellers, ſhall be offered to the publick as ſoon as ſome literary engagements, which at preſent engroſs my time, ſhall have been fulfilled.

در آمدن به بندر عبّاسي و عزم سفر حجاز

Arrival at Bender-Abbaſſi, *and the undertaking of a journey to* Hejaz.

بکشتي در آمدم هواي دريا و اوضاع کشتي مزاج مرا مختل ساخت و رنجي سخت کشيدم و پس از چند روز باران و طوفاني عظيم شد مردم کشتي طمع از حيات بريدند حق تعالي نجات داد و بعد از مشقت و صعوبت بسيار بيکي از سواحل عمّان رسيديم عمّانيان که اکثر خوارج و قطاع الطريق بحرند کشتي بگرفتند و اموال بغارت بردند و مردم را در ان صحرا گذاشتند و برفتند

ورود بمسقط و از انجا به بحرين

پس از چند روز بمشقت تمام بمسکت که بمسقط مشهور و از شهرهاي ايشان است رسيدم و مدت يک ماه توقف کردم که اندک آسودگي حاصل آمد و در آن سال موسم سفر حجاز نماند حزم مراجعت کردم و ناچار بکشتي سوار شده بجزيره بحرين آمدم

Our author informs us, that happening to find at Bender-Abbaſſi, (Gombroon) ſome veſſels preparing to ſail for Mecca, he reſolved to avail himſelf of that opportunity; and proceeds in his narrative as follows.

I went on board a ſhip; the ſmell of the ſea and motion of the veſſel affected me with extreme ſickneſs, and I ſuffered much uneaſineſs: and after ſome days came on heavy rains and a great tempeſt; the people of the ſhip had not any hopes of preſerving their lives, but the Almighty granted us his protection, and ſaved us.—After many difficulties and diſtreſſes, we reached one of the ſhores of *Omman*. The Ommanians, who are for the greater part hereticks and pirates, ſeized the ſhip, plundered it of all that was valuable, drove the crew into the deſert, and went away.

The Journey to Muſcat, *and from that to* Bahrein.

Then, after ſome days, with conſiderable fatigue and pain, I reached *Muſcat*, (مسكت alſo written مسقط) which is one of the towns of thoſe Ommanians; and there I ſtaid one month in order to recover myſelf a little. The proper ſeaſon of that year for making the pilgrimage to Mecca being paſt, I prepared with a heavy heart for my return; and, again embarking in a veſſel, arrived at the iſland of *Babrein*.

سکنه آنجا اهل ایمان و صلحا میباشند و علوم عربیت و فقه و حدیث في الجمله رواجي دارد از علما و اعیان انجا بود شیخ محمد شیخ الاسلام با من الفتي تمام بهمرسانید و بالتماس او قریب یکماه توقف کردم

طول آن جزیره بتخمین ده فرسنک و عرضش چهار فرسنک است و همه نخلستان و معمور است و اکثر مردم بسیار و انهار خوشگوار دارد امّا هوایش بغایت گرم و بسبب احاطهٔ دریا ناموافق است

وصول به بندر ثنگ

پس بکشتي در آمده به بندر معوره ثنگ که بهترین سواحل فارس است رسیدم و از انجا عازم سردسیر اب فارس شدم و در ان سفر کمتر ناحیه از مملکت مانده باشد که ندیده باشم

معاودت بشیراز

پس بشیراز آمدم و خاطر بدان متعلق شده بود که ترک معاشرت خلق وسکني در معمورها کرده در یکي از

The inhabitants of that place are perſons of probity and of knowledge, intelligent in the pure Arabick, learned in religion and law, and well verſed in the holy traditions. Among their ancient and learned men was the Sheikh al Iſlam Mohammed, with whom I formed a friendly intimacy, and at his requeſt protracted my ſtay there almoſt one month.

Of this iſland the length is, as nearly as can be computed, ten farſangs, and the breadth four. It is all highly cultivated and planted with palm trees,—in general well inhabited,—and watered with pleaſant ſtreams; but the air is exceedingly warm, and it is inconvenient from being ſurrounded by the ſea.

Arrival at Bender Gong.

I then proceeded in a veſſel to the pleaſant port called *Bender Gong*, which is the beſt of the coaſts of *Fars*; and thence I undertook a journey through the cool and watered diſtricts of Fars; and in the courſe of this tour, there were very few places of the province which I did not viſit.

Return to Shiraz.

After that I went to Shiraz, and here my mind became fixed upon a favourite object,—that I might withdraw from the world and the ſociety of man, and retire to one of the mountains, where I could

جبال نکهت پناهي و آبي داشته باشد انزوا کزنيم و با
انچه رزاق حقيقي مقدر ساخته باشد قناعت کنم و بيک
پاره دل از الفت خلق و اوضاع روزگار منفر و متزجر
میشده بوده احوال دنيارا با طبع خود ملايم نيافتم و هر جا
مي شنيدم که در کوهي و غاري و چشمه و چند درختي
هست بديدن آن رغبت ميکردم و عزم مقام در ان مکان
ميفرمودم آشنايان و پيوستگان مانع مي آمدند و الفت
والدين و افراط محبت ايشان نيز مانعي قوي بود و در
شيراز بودم که يکي از مراسلات والد مراحوم رسيد در
عنوان آن اين رباعي نوشته بود

رباعي

در دل ز فراق خستگيها دارم
در کار ز چرخ بستگيها دارم
با اين همه غم تو نيز پيمان وفا
مشکن که جز اين شکستگيها دارم

find ſhelter and water, and lead in peace a ſolitary life, content with whatſoever Heaven ſhould diſpenſe,—averſe from the ſociety of men in general, and diſguſted with the worldly ſtate of things.—And every where I heard that there were fit places for ſuch retirement; in hills where there were caves, and fountains and ſome trees. Theſe places my curioſity led me to viſit, and I was preparing to put in execution my deſign of ſettling in one of them, but my neighbours and relations oppoſed my inclination, and the love of my family, and the friendſhip of my near kinſmen, had a great effect in preventing me. And I was at Shiraz, when a letter arrived from my late father, of happy memory, on the ſuperſcription of which was written this tetraſtich.

TETRASTICH.

In my heart, from thy abſence, I ſuffer many pangs:
In my worldly affairs, from the diſpenſations of fortune, I ſuffer many embarraſſments:—
With all theſe, there is affliction on thy account—
Break not, then, thy promiſe, for I have already a ſufficient ſhare of ſorrow.

Arabick Inſcription, with a Portugueſe Tranſlation---Communicated to the Editor by Gen. VALLANCEY.

INSCRIPÇAO Arabe, que eſtá em hua peça chamada de Dio; a qual ſe acha na Fundiçao, com a traducao da dita em Portuguez. Lida e traduzida, pelo Padre Fr. Joao de Souza, Religioze da Za. ordem da Penitencia da Provincia de Portugal.

مولانا سلطان سلاطين الزمان البهيي بني لست
الرحان المجاهد في اغلاء اوامر القـــــــران
القامع اساس اهل الطيان القالع ديار عبـــــدة
الاوتان الضالب في يوم التقي البهعان الوارث لهلك
سليهان الواثق بالله البنان مالك الغضايـــــل
بهادرشاه السلطان هذا الهدفع صغغ في خامس
من ذي القعده سنة تسع و ثلثين و تسعماية يسمي

Do Noſſo Soberano Mahêy; Rei dos Reis do Seculo, filho da nobre Senhora Rahân; Defenſor da Lei Mahometica Vencedor dos Taneos *: Expugnador, e deſtruidor dos Ebadîtas † no memoravel

* Os Táneos, faõ huns Povos que vivem junto a Etheopia.

† Os Ebabîtas faõ certas Povos decendentes de Iſmael; os quaes occupavaõ a Meſopotámia, eas margens do Rio Eafrati.

dia da pelêja, antes do Rei Salib, Herdeiro do Rei Sulîman; confidente em Deos; pai da Patria, e das Sciencias, Rei de Madarchah. Foi fundida a 5 do mêz de Zil Kâde, anno de 939 da Hegîra; que correſponde a 16 de Janeiro de 1526.

The Story of Rustam's *Seven Adventures; or his Journey on the Road of the Seven Stages, to liberate King* Cai Caus *from the Bonds of the Deeve* Sefeed *(or the White Giant,) and the Particulars of that Tranſaction* *.—*Tranſlated from the* Shah Namah Neſr *by* W. Ouseley, *Eſq. and continued from* Vol. I. *p.* 368.

Firſt Stage.

IT is thus ſaid, that when Ruſtam ſet out for Mazenderaun by the road of the Seven Stages, or *Heft Khan* †, on coming to the

* داستان رفتن رستم در راه هفتخوان برای رهانیدن کاوسرا از بند دیو سفید و گیفیت آن

† خوان Khan literally ſignifies a table ſpread out with diſhes of meat, &c.; but here may be tranſlated the halting place, or ſtation, where a perſon ſtops to refreſh himſelf on a journey. In a fine copy of the Shah Namah now before me I find it written هفت منزل or the Seven Stages.

firſt, he was affected with extreme hunger, and perceiving that the foreſts were full of wild aſſes, he ſpurred on his horſe *Rakeſh*, and hunting them, killed many with his mace and arrows; and having collected ſome chips and dry wood, with the ſteel heads of his arrows he ſtruck fire; and having ſkinned the beaſts, he made a ſpit of a ſmall tree, and roaſted them; then eat of them, and flung away the bones; going to the brink of a ſtream, he drank of the water until he had ſatisfied his thirſt; and then feeling diſpoſed to ſleep, he looſed the bridle of his horſe, and turned him to graze in the field.

It happened that near the ſpot where Ruſtam laid himſelf down to ſleep, was a place full of reeds, in which an immenſe lion concealed himſelf, who, perceiving the hero to be aſleep, and Rakeſh feeding beſide him, reſolved firſt to attack the horſe, and then at his eaſe devour the man. Accordingly he ſprang on Rakeſh, who, ſnorting and erecting his ears like the points of two ſpears, placed his fore feet on the lion's head, and ſeizing him in his teeth, tore him in pieces, and then continued to graze.

When Ruſtam awoke, and found the lion in this ſtate beſide him, he knew that his horſe Rakeſh had deſtroyed the beaſt; and rebuking him for his folly and raſhneſs in contending with ſuch a creature, he ſaid, "If you had been killed in the combat with this lion, how "could I, on foot, proceed to Mazenderaun with this load of "armour, my club, bow, quiver, ſpear, and all the other apparatus "of war? Why did you not come and awaken me by your neigh- "ing, for I know your voice? In future act not ſo raſhly; but

on ſimilar occaſions, when an enemy appears, come and awaken me, and leave me to fight him."

Having ſaid this, he ſaddled and bridled his horſe, and ſetting forth, proceeded without intermiſſion, night or day, until he came to the ſecond ſtage.

Second Stage.

Ruſtam, on arriving at the ſecond ſtage, being extremely hungry and thirſty, ſatisfied his appetite as he had done at the former ſtage; and having drank of a clear ſtream, prepared himſelf for repoſe. Taking off the reins of Rakeſh, he turned him to feed in the plain, and repeated his injunctions that, in caſe any foe ſhould appear, he might not preſume to fight with him, but ſhould come and awaken his maſter. Having given this horſe this charge, he laid himſelf down and ſlept.

When it was midnight, a certain Dragon * of immenſe ſize and ſtrength approached. Rakeſh, immediately running to his maſter, began to neigh, and beating the ground with his feet, awakened him. In the mean time the dragon concealed himſelf; and Ruſtam ſtarting up, looked about, on right and left, and not finding any enemy at hand, laid himſelf down again to ſleep. A ſecond time the dragon came forth, and Rakeſh, as before, awakened his maſter,

* Dev.

who caſting his eyes all around, as far as the darkneſs of the night would allow, could not diſcover any appearance of an enemy, for the dragon had again diſappeared. Whereupon he became extremely angry with his horſe, and accuſing him of vain fears and dread of the darkneſs, he threatened that, if he again diſturbed him without ſufficient cauſe, he would cut off his head, and proceed on foot to Mazenderaun. Having ſaid this, he fell aſleep; and a third time the dragon appeared, while Rakeſh, fearing his maſter's anger, dared not venture to go near him. But ſeeing the dragon prepare to attack Ruſtam, the love of his maſter overcame his fears, and neighing with all his might, he again rouſed him from ſleep.

It was ſo ordained, however, that this third time the dragon had not the power of concealing himſelf: and when Ruſtam ſaw him, he exclaimed, biting his lips with the teeth of regret, "How near "was I, without juſt cauſe, to deſtroy my faithful Rakeſh."— Then mounting, he attacked, and, to relate the cataſtrophe in a few words, ſlew the monſter, and leaving that place, proceeded to the third ſtage.

Third Stage.

On arriving at this ſtage, Ruſtam found it a moſt delicious place, blooming like the garden of Paradiſe, with groves of trees, and ſtreams of clear water; and there he perceived a goblet of wine, and a diſh with roaſted fowl, freſh bread, with ſalt and various preſerved fruits and pickles: and near theſe was placed a guitar, which when

Ruſtam beheld, he was extremely rejoiced, congratulating himſelf on finding ſuch an unexpected feaſt in the dreary journey to Mazenderaun. He then took up the inſtrument, and touching the ſtrings, exclaimed, "Muſick and feſtivity ill become Ruſtam, who has "ſuch difficulties to encounter in the road of the Seven Stages."

A certain ſorcereſs (who dwelt in this place) hearing what Ruſtam ſaid, aſſumed the form of a beautiful woman, and decorating herſelf with various ornaments, her hair flowing in graceful ringlets, and her cheeks painted, ſhe preſented herſelf like a Houri of Paradiſe before the hero; who, on beholding her, bit his lips with ſurpriſe, and thanked heaven for ſending him ſo lovely a companion and ſo delicate a repaſt in the barren deſerts of Mazenderaun.

Placing herſelf by his ſide, the ſorcereſs filled a cup with wine, and preſenting it to Ruſtam, invited him to drink; who, taking it in his hand, pronounced a benediction in the name of God. As ſoon as the enchantreſs heard the ſacred name, her beauty vaniſhed, her colour became blackiſh, her locks matted with filth, and ſhe appeared as a deformed and miſerable hag of an hundred years.

When Ruſtam beheld this ſudden metamorphoſe, he knew that this wretched old woman was a vile magician; and immediately caſting his nooſe, he caught her by the neck; then deſiring her, if ſhe could, to reſume the beautiful form in which ſhe had before appeared to him, and finding that her magick power had ceaſed on his uttering the name of God, he cut her in two with his ſcymetar, and proceeded on his journey.

Fourth Stage.

When Ruſtam proceeded to the fourth ſtage, he found the road ſo difficult and weariſome, and the heat ſo dreadfully intenſe, that, as no water could be procured, his tongue was parched up, and his life hung upon his lips. Alighting from his horſe Rakeſh, with his javelin in his hand, he walked on, and in a piteous tone, reſigning himſelf to the juſt and merciful Creator, ſaid, that if his time was come, and that it was the will of the Lord that he ſhould thus periſh, he was ſatisfied with his fate: but he expreſſed the utmoſt anxiety for the ſafety of his king, *Cai Caus*, and lamented that he ſhould not have the glory of releaſing him from the hands of the White Giant. Then falling on the ground through exceſſive faintneſs, from thirſt and heat, he cried, "Alas! my time, I feel, is now come; but woe is me! my ſovereign ſtill languiſhes in confinement, and muſt miſerably periſh."

Whilſt Ruſtam was uttering theſe doleful lamentations, ſuddenly he perceived a ſheep in the deſert, and concluding that water could not be very far off, with renewed vigour and freſh hopes ſtarting up, he followed the creature a little way, and at length arrived at a fountain of clear water,—when the ſheep vaniſhed from his ſight. Having ſatisfied his thirſt, Ruſtam returned thanks to heaven for his deliverance, and proceeded onwards.

Fifth Stage.

When Ruſtam arrived at the fifth ſtage, being affected with extreme hunger, he hunted down and killed a wild aſs, and having as before kindled a fire, and roaſted the fleſh, he made a hearty meal, and laid himſelf down to ſleep, having turned Rakeſh to graze.

Now it is ſaid, that a certain Deeve, named *Ovlaud*, (or *Avlaud* *) dwelt in that place, of which he was ruler, and that near it was a corn field, in which Rakeſh went to feed. The keeper of this field ſeeing the horſe, took a ſtick in his hand, and drove him forth, and purſued him till he came to where Ruſtam lay aſleep, and ſtruck the hero with his ſtick on the knees ſo violently, that he awoke. The keeper of the corn field exclaimed, "Who are you that have "thus preſumed to turn your horſe into the king's field? Now I "ſhall bring you before the king, and you ſhall anſwer for all "that your horſe has eaten and deſtroyed."

Ruſtam, without any reply, jumping on his feet, ſeized the keeper of the field, and cutting off both his ears, gave them, all bloody as they were, into his hand, and deſired him to take and ſhew them to his maſter. Having ſaid this, he laid himſelf down and ſlept again.

* اولاد

When the keeper of the field went to the king, and ſhewed him his ears ſtill bleeding, and told him that a man of huge ſtature and immenſe ſtrength had come and fallen aſleep near the field, and that his horſe began to devour the young corn, and that he had driven him away, and attempted to bring the man before the king, but that he ſtarted up, and without ſaying a word had cut off both his ears, and then deſired him to take them to his maſter;—the king was aſtoniſhed, and having aſſembled the Deeves, prepared to attack Ruſtam.

When this hero awoke, he mounted his charger, and received the attack of Ovlaud and the other Deeves, whom with his ſword and his mace he killed, reſerving only Ovlaud, whom he had caught in his nooſe. To him he gave quarter; and aſking him various queſtions, told the Deeve that he had it in his power to ſerve him, and that if he ſpoke truth, and uſed no treachery or fraud, he ſhould reward him with the kingdom of Mazenderaun.

The Deeve promiſed to obey the commands of the hero; and he then informed him that his object was to releaſe Cai Caus from the power of the White Giant, and to ſlay the king of Mazenderaun; and he ordered Ovlaud to guide him to the place where the Perſian monarch was confined, and to the habitation of the Deeve Sefeed. This ſervice Ovlaud undertook to perform; and Ruſtam having tied his hands, made him walk before him, and they proceeded to the ſixth ſtage.

RUSTAM and the White GIANT

Sixth Stage.

Here Ruſtam fought with the *Deeve Arzhenk* *, and ſlew him; but as the ſtory is very long, we ſhall haſten to the

Seventh Stage.

On arriving at the place where Cai Caus was confined, the neighing of Ruſtam's horſe reached that monarch's ears, and all the Perſians exclaimed, "Our ſufferings are now almoſt at an end." After having ſeen the king, and ſlain the Deeves who were left as centinels over him, Ruſtam diſcovered the blindneſs of his fellow countrymen. Caus told him that he had been informed that in order to reſtore his ſight, three drops of blood from the heart oft he White Giant muſt be applied to his eyes. Then Ovlaud pointed out the dwelling of the White Giant to Ruſtam, who immediately attacking him †, after a ſevere combat, ſlew him, and having torne out his heart, gave it to Ovlaud, who letting fall three drops of blood from it on the eyes of Caus, he and all the Perſian warriors recovered their ſight.

* ديو ارژنک

† In compliance with the advice of ſeveral ingenious Orientaliſts, I ſhall occaſionally diverſify the pages of theſe Collections with copies of original Aſiatick paintings. The ſpecimen here given, repreſenting Ruſtam's battle with the White Giant, is taken from a very beautiful copy of the Shah Nameh in my poſſeſſion. The two lines at the bottom of the picture *Bedil goſt Ruſtam gur imrooz jaun*, &c. have been already quoted in the *Perſian Miſcellanies*, p. 92.

Here the hiſtorians relate various ſtrange adventures; but we ſhall proceed in a brief manner with the ſtory of Cai Caus, who with Ruſtam departing from Mount Aſprooz, wrote a letter to the king of Mazenderaun, ſoliciting from him a ſafe guard or free paſſage on their way back; which he refuſed to grant, and attacked them with his forces. In the combat Ruſtam ſucceeded in pulling him from his horſe; but he fell in the form of a huge fragment of ſtone. When Ruſtam found that the king of Mazenderaun thought to elude his vengeance in this ſhape, he cauſed the ſtone to be brought to his own camp, and ſaid, "It will be better for you to come forth from "this ſtone, for if you delay, it ſhall be cut into atoms with ſwords "and pick-axes."

When the king of Mazenderaun heard this, he was afraid, and immediately came forth from the ſtone. Ruſtam led him by the hand to king Caus, who, without a moments heſitation, called for the executioners, and cauſed him to be cut to pieces.

After this, it is related, that king Cai Caus ravaged and conquered the whole country of Mazenderaun: and Ruſtam repreſenting to him that he had promiſed to Ovlaud the government of that place in conſequence of the true information he had given, and of the ſervices he had performed, Cai Caus beſtowed on him that kingdom, and then returned to Perſia, and ſat on the royal throne, and governed with juſtice and liberality. And in all the provinces and remote parts, the rumour of Caus's victory over the king of Mazenderaun became general; and it was known that he had conquered that country, and the nobles came from all quarters, and congratulated the king.

Then Ruſtam, the diſpenſer of kingdoms, the hero of the world, having received from Caus a ſplendid *Khelaat*, or dreſs, and other magnificent preſents, returned to Zableſtan.

Letter from Sir WILLIAM JONES *to* JOSEPH COOPER WALKER, *Eſq.*

Criſhn-nagar, Bengal, Sept. 11, 1787.

I GIVE you my hearty thanks, Sir, for your kind attention to me, and for the pleaſure which I have received from your letter, as well as for that, which I ſhall certainly receive from your Hiſtorical Memoirs of the Iriſh Bards. The term being over before your book could be bound, and the ſtate of my health obliging me to ſeek this paſtoral retreat, where I always paſs my vacations among the Brahmens of this ancient univerſity, I left Calcutta before I could read your work, but intend to peruſe it with eagerneſs on my return to the capital.

You touched an important ſtring, when you mentioned the ſubject of Indian Muſick, of which I am particularly fond: I have juſt read a very old book on that art in Sanſcrit, and hope to preſent the world with the ſubſtance of it, as ſoon as the tranſactions of our

ſociety can be printed; but we go on ſlowly, ſince the preſs is often engaged by Government; and we think it better to let our fruits ripen naturally, than to bring forward ſuch watery and imperfect fruits as are uſually raiſed in hot-beds. The *Aſiatic Miſcellany*, to which you allude, is not the publication of our Society——— it was the undertaking of a private gentleman, Mr. Gladwin, and will certainly be of uſe in diffuſing Oriental literature, though it has not been ſo correctly printed as I could wiſh. When you ſee Colonel Vallancey, (whoſe learned work * I have read twice with great pleaſure) I requeſt you to preſent him with my beſt remembrance. We ſhall ſoon, I hope, ſee faithful tranſlations of Iriſh hiſtories and poems: I ſhall be happy in comparing them with the Sanſcrit, with which the ancient language of Ireland had certainly an affinity. Proceed, Sir, in your laudable career: you will deſerve the applauſe of your country, and will moſt aſſuredly have that of,

SIR,

Your very obedient,

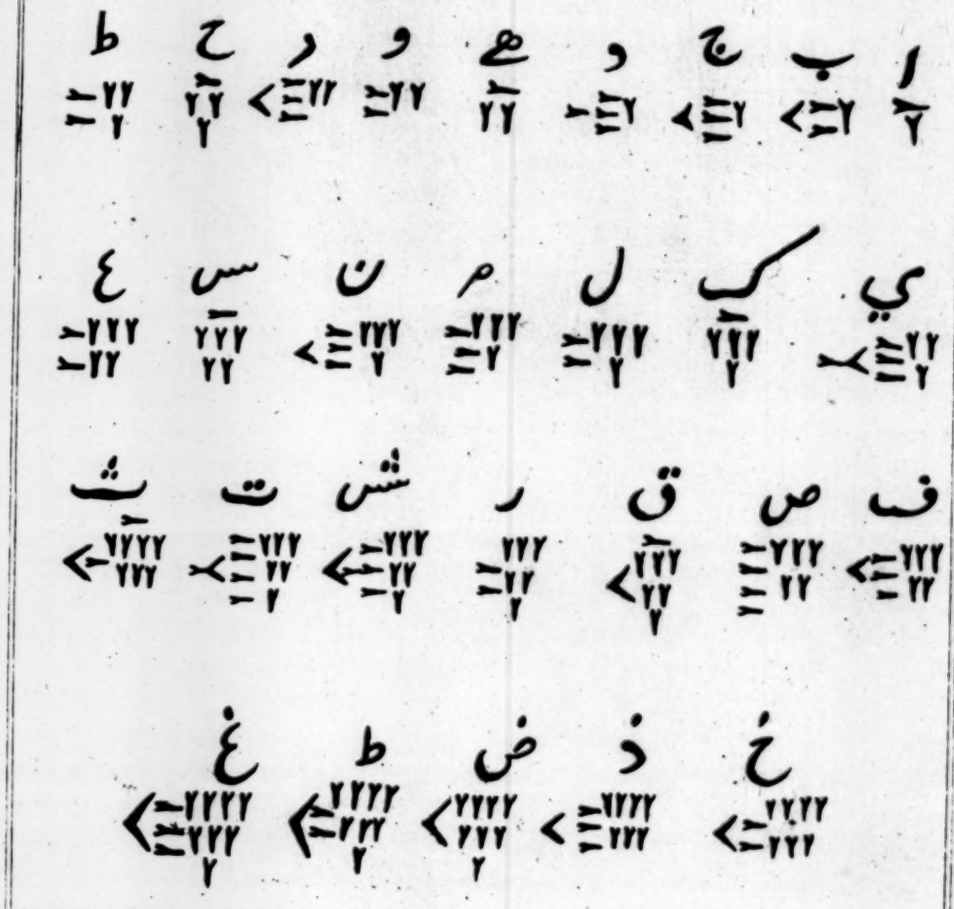
and very humble Servant,

W. JONES.

To Joseph Cooper Walker, Eſq. Dublin,
(now of St. Valeri, near Bray) Ireland.

* The work alluded to by Sir William is probably "The Vindication of the Ancient Hiſtory of Ireland."

قلم زردشتیان آتش پرست که از او اخر سلطنت گشتاسب
اجرا یافت به تحویل حروف ابجدی



PERSEPOLITAN ALPHABET

Perſepolitan Alphabet, from an original Perſian MS.---Communicated to the Editor by the Right Honourable Lord TEIGNMOUTH.

The annexed engraving is taken from a collection of ſixty alphabets, compriſed in a volume of thirty pages. This, which is here given as the Perſepolitan, is ſtiled in the MS.

قلم زردشتیان آتش پرست که از او آخر سلطنت گشتاسپ
اجرا یافت به تحویل حروف ابجدي

" The alphabet of the Zoroaſtrians, or Fire-worſhippers, which " was introduced in the latter part of the reign of Guſhtaſp; the " letters arranged according to the *Abjed* *."

Although the alphabets in this extraordinary collection (ſuch as the Egyptian, the Grecian, the Hebrew, king Solomon's, the Taliſmanick, &c.) are, for the greater part, mere productions of fancy, it is evident, from his attempt to imitate the arrow-headed character, that the compiler, or tranſcriber, had ſeen either the inſcriptions at Iſtakhar, or copies of them.

* A verſe, in which the Arabick letters follow according to their arithmetical powers, and correſpond to the Hebrew alphabet.

Hiſtorical Anecdote from the Tarikh Aaſim Cufi* ---- *Tranſlated by* W. Ouseley, *Eſq.*

چنين روايت كنند كه چون اين وثيقت بنويسد و گواه برگرفتند و امير المومنين عثمان رضي الله عنه امارت مصر محمد بن ابوبكررا فرمود و مصريان باز گشتند چون چند منزل برفتند در اثناء راه غلامي سياه ديدند كه بر شتري نشسته بود و بتعجيل تمام براه راست ميراند يكي را بدوانيدند اورا نزديک خويشتن خواندند و گفتند بتعجيل كجا ميروي مگر ميگريزي يا چيزي كم كردهٔ بطلب آن مي شتابي راست بگوي كه تو كيستي

گفت من غلام امير المومنين عثمانم مرا فرموده است كه بمصر روم بنزديک امير مصر گفتند امير مصر با ما است گفت نه امير كه اينجاست

محمد بن ابوبكر گفت اورا از شتر فرو آريد تا چيزي بپرسم

* Of this work the reader will find a ſhort account in the Firſt Volume of theſe Collections, p. 333; and ſome extracts from it in the ſame Volume, p. 63, 161, 334, &c.

The Khalif Oſman, in the year of the Hegira 35, *(A. D.* 655*) at the requeſt of his Egyptian ſubjects, agreed to the depoſal of* Abdallah Ben Saied Ben Abi Soreh, *and appointed* Mohammed Ben Abubecre *to be their governor in his place.*

It is related that when this matter was agreed upon, and the neceſſary writings drawn up, the Commander of the Faithful, Oſman, (whom God reward) having appointed Mohammed Ben Abubecre to the government of Egypt, the Egyptians ſet out on their journey home: and when they had travelled a few ſtages, they perceived on the road a black ſlave, mounted on a camel, and going forward with great expedition. They ſent one of their party, running after him, and calling him toward them, ſaid, "Whither do you travel with "ſuch ſpeed? Perhaps you are eſcaping (from ſlavery,) or ſeeking "ſomething that has been loſt, and therefore you haſten on? Tell, "truly, who you are?"

He anſwered, "I am a ſlave of the Ruler of the Faithful, Oſman, "who has ordered me to proceed to Egypt to the governor of that "country." They ſaid to him, "The governor of Egypt is here "with us." He replied, "I do not mean the governor that is here."

Mohammed Ben Abubecre then deſired them to take the ſlave off the camel, that he might aſk him ſome queſtions. Having cauſed

اورا فرواوردند محمد ابوبکر گفت راست بگوي که تو کيستي گفت من غلام امير المومنين عثمانم

پرسيد که کجا مي روي گفت بمصر بنزديک عبد الله بن سعيد بن ابي سرح پرسيد که بچه کار گفت پيغامي دارم پرسيد که چه پيغام داري گفت بر نتوانم گفت پرسيدند که هيچ نوشته داري گفت پيغامي دارم نوشته ندارم

اهل مصر گفتند دستوري ميدهي تا اورا بجويم محمد بن ابي‌بکر فرمود که چنان کنيد جمله بار و جامه اورا و جامه شتر بجستند هيچ نوشته يافتند مطهره ديديد از شتر او اويخته پر آب بود آب بريختند و مطهره‌را بجنبانيدند آوازي مي آمد کنانه بن بشر الحيصي گفت والله که مرا در دل مي آمد که در آن مطهره نامه است گفتند در ميان آب چگونه کاغذ باشد کنانه گفت مردمان حيلها دانند و بعضي از صاحب عقل آن‌را در نيابد

الغرض مطهره بشکافتند يک شيشه يافتند سر بموم مهر کرده سر باز کردند و شيشه‌را بشکستند نوشته از آنجا بيرون آمد برين منوال

him to alight, Mohammed Ben Abubecre deſired him to ſpeak the truth, and to declare who he was. He again anſwered, "I am "ſlave to the Ruler of the Faithful, Oſman."

He then aſked him, whither he was going. He anſwered, "Into "Egypt to Abdallah Ben Saied Ben Abi Sorah." Being aſked on what buſineſs, he ſaid that he carried a meſſage to him; and when they deſired to know the ſubject of that meſſage, he declared that he could not diſcloſe it. They then aſked whether he had not ſome writings with him. He anſwered, "I bear a verbal meſſage, but "have not any letter."

The Egyptians then requeſted permiſſion from Mohammed Ben Abubecre to ſearch this ſlave; and he having deſired them to do ſo, they examined all his baggage and his clothes, and the furniture of the camel, but found not any writing. Perceiving a certain water-veſſel hanging from the camel, they poured out the water, of which it had been full, and then ſhaking it, a noiſe was heard from within. Kenaneh Ben Baſhr Alheizy exclaimed, "By God! it "ſtrikes my mind that a letter is concealed within this water-veſſel." The others ſaid, "How could paper remain (undamaged) in the "midſt of water?" Kenaneh replied, "Some men contrive ſtra-"tagems, which many other ingenious perſons cannot com-"prehend."

In ſhort, they broke the water-veſſel, and found within it a phial ſealed with wax: this ſeal they opened, and broke the phial, and found within it a letter, the purport of which was as follows.

بسم الله الرحمن الرحيم

عبد الله عثمان امير المومنين مينويسد بعبد الله بن سعد بن ابي سرح و ميفرمايد كه چون عمرو بن يزيد و رقّا الخزاعي بمصر رسند اورا بكير و گردن بزن و علقمه بن عريش البلوي و كنانه بن بشر الحيصي و عروة بن شتيم اليستي را بكير و دست و پاي ايشان از خلاف ببر و بكزار تا در خون بغلطند و بميرند چون بميرند هر سه را از درختان خرما بياويز و بر وفق مثالي كه محمد بن ابوبكر مي آرد مراورا بكير و حيله كن باشد كه اورا بتواني كشت و بر قرار بر سر عمل خويشتن مبباش

" In the name of God, the clement, the merciful."

" Abdallah Oſman, Ruler of the Faithful, writes to Abdallah " Ben Saied Ben Abi Sorah, and commands that when *Omru Ben* " *Yezeed** and *Rakka-al-Khezzai* ſhall arrive in Egypt, you take " them and cauſe them to be beheaded; and that you alſo take " *Alkamah Ben Araieſh Albeloui*, and *Kenaneh Ben Baſhr Alheizy*, " and *Orout Ben Shatim Alyeſti*, and having cauſed the oppoſite " hands and feet of each to be cut off, you leave them to welter in " blood until they expire: after which, let their three bodies be " ſuſpended from palm trees. And that you ſeize the firſt fair " opportunity that offers, and deviſe ſtratagems, whereby you may, " perhaps, be enabled to ſlay *Mohammed Ben Abubecre*: fail not to " exert yourſelf in the accompliſhing of this buſineſs."

* Or بريد (Bereid) according to one copy.

[*To be continued.*]

The Phœnix---From the Turkiſh Manuſcript deſcribed in Vol. I. *p.* 134.

حكايت ـــ روايت اولنور كه كَركَس نامنه مشهور اولان
قرش بك يل يشرمش پس قچان كه بك يل تمام اوله اغزيله
چوپ پاره‌كر جمع ايدوب آتش پيدا ايدر ايدن كند ولي
اول آتشه ياقوب كل ايدرمش بعده اول كوله روزكار طوقند
قده حق تعالي حضرتلرينك فرمانيله كيرودريلور و بك يل
دخي يشر تاقيامته دك بويله دردرلر

" It is related that the bird called *Kerkes** lives a thouſand years. " When a thouſand years are paſt, ſhe gathers pieces of wood in " her bill, and kindling a flame, is conſumed in the fire and be- " comes aſhes: then, by command of the Almighty, the air reſtores " this aſhes to life, and ſhe again lives a thouſand years, and ſo on " until the day of judgement."

* Some Perſian authors give a different account of the *Kerkes*. In the original Turkiſh MS. this fable is illuſtrated by a neat painting, of which an exact imitation will be found in the miſcellaneous plate belonging to this number.

Remarks on the Eaſtern Origination of Mankind, and of the Arts of cultivated Life.---By GRANVILLE PENN, *Eſq.* F. S. A.

IT is obſerved by Voltaire in the introduction to his diſcourſe on the Spirit of Nations, that whoever conſiders nations as a philoſopher, will begin his contemplation *in the Eaſt*, from whence population, ſcience, &c. proceeded forth; and he artfully brings his principle into practice, by placing the Chineſe *firſt* in the order of his hiſtory, as being the *moſt Eaſtern* people of Aſia. That ingenious writer needed not, indeed, to be informed, that the idea of "*the Eaſt*" is purely relative, and that a point conſiderably to the Eaſt of all Europe may, nevertheleſs, be Weſt in reſpect of the greater part of Aſia. But we are aware of the particular motives which induced M. de Voltaire, and the ſchool in which he preſided, to neglect this diſtinction and bring forward the Chineſe upon the page of hiſtory, and to endeavour to advance them to the foremoſt rank as a nation; and we are likewiſe able to detect the fallacy and extreme abſurdity of a ſerious appeal to evidence adduced from the dark and incompetent traditions of the Chineſe, which has been made with no other

view than to exalt thoſe authorities, in the vain hope of depreſſing, in an equal ratio, the ſacred teſtimony of ſcripture.

It is neceſſary, however, after having ſtated the origin of nations and of civilization to have been *in the Eaſt*, that is to ſay, in a part of the earth to the eaſtward of us who are diſcourſing, to fix as nearly as we are able the exact point; in order that our minds may not fluctuate for ever under an undefined idea, and ſubject to the conſtant influence of an uncertainty deſtructive of all the real advantage we poſſeſs in the knowledge of *the fact*, that, in reſpect of Europe and of ſome parts of Aſia, the ſource of population, arts, and ſcience, was *Eaſt*.

Now it is an eſtabliſhed truth, that while Europe and Africa, and a part of the Weſt of Aſia, look to *the Eaſt* for their origin, the inhabitants of the Eaſtern parts of Aſia look towards *the North* for the ſource of their progreſſion. Hence it is reaſonable to infer, as far as popular tradition delivered orally through a lapſe of ages can afford premiſes for rational inference, that the Common Original of the race of mankind now occupying this globe, exiſted in ſome middle ſituation; and that population, ſcience, and the arts of life, iſſued forth from that central ſtation, *Eaſtward* as well as *Weſtward*. And that this was the caſe, every teſtimony concurs in eſtabliſhing.

The great event which we denominate the Universal Deluge, furniſhes the period at which this argument naturally commences. One writer, and of conſiderable merit, not ſufficiently acquainted with the contents of the Hindu records, incautiouſly

affirmed, that they contained *no memorial* of that univerſal cataſtrophe; whilſt another, equally unprepared to pronounce of the capacities of nature, no leſs indiſcreetly alledged, that an univerſal flood has been demonſtrated to be *impoſſible*. Happily, a more cultivated intimacy with the letters of Hinduſtan has amply diſcloſed the indiſcretion of the firſt aſſertion; and a more profound and particular inveſtigation of the principles and phenomena of nature, has fully demonſtrated the temerity of the ſecond. If, then, the preſent race of man are the remote iſſue of ONE FAMILY, which alone ſurvived that calamity, and if we can obtain evidence able to certify us of the place in which that one family was firſt ſeated after the deluge, we ſhall then have diſcovered the original birth-place and *cunabulum* of the preſent human race.

But I cannot proceed further, without offering firſt ſome obſervations on the opinion of an author to whom I have juſt alluded. The mere *ſilence* of the Hindu records on the ſubject of a general deluge, would not have neceſſarily proved that the event had never taken place; on the contrary, *if that event was otherwiſe well eſtabliſhed by adequate evidence*, that ſilence would have amounted to an irrefragable proof of the comparative recency of thoſe records. But the objection that oppoſes a *natural impoſſibility*, is of a very different character; ſince no evidence can be competent to eſtabliſh that which is eſſentially, and in the nature of things, IMPOSSIBLE.—Now, as the whole of the preſent argument bears upon the hiſtorical CERTAINTY of the univerſal deluge, it cannot be out of place here to make ſome remarks appertaining to the real character of that great revolution.

The learned and elaborate writer to whom we are indebted, among other valuable works, for *A Diſſertation on the Scythians*, &c. has ventured, not only to form, but alſo to promulgate an opinion concerning, not the fact merely, but the phyſical poſſibility of the univerſal deluge; and his opinion is given, without any reſerve, in the negative. "The *lateſt* and *beſt* natural philoſophers," ſays he, "*pronounce the flood* IMPOSSIBLE; and their reaſons, grounded on *mathematical truth*, and the *immutable* laws of nature, have *my full aſſent* *."

As this avowed opinion is of a quality much too ſerious and important to be paſſed by unnoticed, ſince it is the ground work of a ſyſtem eſſentially hoſtile to the authority of Scripture, and which ſuppoſes different races of men to have "*originated*" in different parts of the earth, totally independent of each other, and deſtitute of all conſanguinity,—I ſhall venture to obſerve upon it with all the freedom of remark that the learned author's own example will authoriſe. If there is any thing that a philoſophical mind can diſcern to be truly *impoſſible*, it is, for man to be able reaſonably "*to pronounce* THE FLOOD *impoſſible*." For ſince the notion of a flood is nothing elſe than the notion of land overflowed by water, which may be effected by two different proceſſes; either by the *elevation of the latter*, or by the *depreſſion of the former*: and ſince human experience occaſionally diſcovers *partial* inſtances of *both* thoſe effects in nature, he who ſhall hazard the aſſertion, that it is "impoſſible" for *either* of them to be rendered *univerſal* in our

* Page 33.

globe, will at the ſame time hazard his authority as a philoſopher. And I cannot help complaining here, that the very learned writer whoſe ſentiments I am now conſidering, when he aſſerts that "the "*lateſt* and *beſt* natural philoſophers pronounce the flood impoſſible," does not extend to the *hiſtory of Nature* that ſevere and laborious attention which he feels, ſo juſtly, to be indiſpenſable in the *hiſtorian of Nations**. Who theſe writers are to whom he attributes the characters of *lateſt* and of *beſt*, we are not informed; but (to name only one) unqueſtionably among the *beſt* natural philoſophers, and alſo the *lateſt* at the time his book was publiſhed, was one who, only *eight years* before, had come forward among the very chief of thoſe who have aſſerted, not only the *poſſibility*, but the *abſolute certainty* alſo, of the univerſal deluge; and this, with ſuch ſolidity of principle and gravity of argument, as to turn the ſcale quite oppoſitely from what this brief and unſupported aſſertion could induce an unenquiring reader to ſuſpect.

This profound ſcrutinizer of nature imparts his ſublime philoſophy to his reader, by detailing in length the progreſs of his own conviction of THE CERTAINTY of that ſtupendous event. An exact and laborious examination of the various phenomena exhibited upon and below the ſurface of the earth in different latitudes, and a ſcrupulous application of the moſt ſound principles of natural philoſophy and right reaſoning, led him ultimately to theſe important concluſions:—*That our globe, ſome ages ago, underwent a great and univerſal revolution:—That, previouſly to that revolution, the*

* Preface, p. xiv, xv.

earth now visible was subjected to the continual action of water; —*That, during all that period of time, the present continents were covered by the ocean, and formed its bed:*—and, *That by means of the* index, *or* scale, *furnished by the growth of vegetable soil, or mould, upon these* marine surfaces *which we now inhabit, it is not difficult to ascertain, that a term much exceeding* 4000 *years cannot have elapsed, since the great* CHANGE *took place by means of which they were exposed**.

The record of Moses gave confirmation to an opinion, which had been first assumed upon the *bare evidence of nature*†; and an exact attention to verbal criticism in expounding that record, discovered the most intimate and striking correspondence between the appearance of the earth and the terms of the sacred text. For, indeed, those terms express, very emphatically, in Gen. vi. 13, the destruction of the habitable earth itself then subsisting, no less than of its inhabitants. "*I will destroy them* AND *the earth.*" And so the LXX. καταφθειρω αυτους ΚΑΙ την γην. To which we might, perhaps, add the commentary of another sacred writer; ὁ τοτε κοσμος ὑδατι κατακλυσθεις απωλετο‡. "*The* WORLD THAT THEN WAS, *being overflowed by water,* "PERISHED." Hence, although the tempestuous fury of the

* *Lettres morales et* PHYSIQUES, *sur l'Histoire de la Terre*, par J. A. De Luc. T. I. p. 227, &c. II. and V. p. 449, &c. It is to the *lettres physiques* only, that I wish to call the attention of the reader.

† "Je ne l'offrirai———que comme etant celui qui nous a paru depuis long tems, "à mon frere et à moi, expliquer LE MIEUX *l'etat actuel* de la furface de la terre." Ib. T. V. p. 450.

‡ 2 Pet. III. 6.

atmoſphere was diſcharged, as a prelude to the impending deſtruction, and to augment the horror of the criſis,—this naturaliſt wiſely concluded, that the *depreſſion of the ancient continents*, or of the *ancient ſurface of the earth*, conſtituted the particular character of the *efficient ruin* of the deluge; and that theſe continents, ſinking within the cavities of the earth opened by the diſruption of their foundations, were followed by the general maſs of the ocean, which, flowing into a lower level, left its ancient bed bare and expoſed; all the proper and natural characters of which *marine bed* are eaſily recogniſable in the *preſent habitable ſurface* of the earth. A great argument this; precluding, among other inquiries, all geographical reſearch after the locality of the terreſtrial Paradiſe *, and diſpoſing finally of the vain fancy of pillars of Antediluvian ſcience that reſiſted the convulſion of the deluge. And it is a curious coincidence, that while this philoſopher was engaged in theſe illuſtrious ſpeculations, Profeſſor Hollmann of Goettingen had arrived at the very ſame general concluſions, by a different channel of inquiry, and without any mutual interchange of ideas †.

"The opinion of a deluge (continues the author of the *Diſſertation on the Scythians*, &c.) which Grotius ſhews to have been common to moſt nations, certainly aroſe from *the ſhells found even on the tops of mountains*." With what deſign this remark, which cloſes the ſubject, is introduced by a writer who poſitively denies the

* This argument, as it affects Gen. ii. 11, 14, will be examined on another occaſion.

† This curious treatiſe of Profeſſor Hollmann is to be found, tranſlated into French, in the *Journal de Phyſique* de l'Abbé Rozier, T. II. p. 118.

revolution of the deluge, I am altogether at a loſs to conjecture; for nothing can be more certain than that the "IMMUTABILITY" of the order of nature at preſent ſubſiſting, could never have favoured the tranſport of the ſhells of fiſhes to the tops of mountains; or the imbedding, in the *terra firma* of Europe, of marine productions, now excluſively appropriate to the ſhores and latitudes of India. The great naturaliſt already mentioned argues moſt philoſophically, when he infers a poſitive MUTATION in the courſe of nature from that very phenomenon, in the following words: "En parcourant nos "continens nous trouvons des *dépouilles de la mer* en une multitude "d'endroits, & juſques *fort haut dans les Montagnes*:—DONC, ces "dépouilles de la mer ont été placées par *quelque cauſe* dans les "lieux où elles ſe trouvent; et ce phénomène eſt un *premier indice* "de QUELQUE CHANGEMENT arrivé ſur notre globe*." A paſſage from Sir William Jones will excellently terminate this part of our ſubject. Speaking of the Moſaic hiſtory ſimply as a very ancient and curious record, he proceeds—"The ſketch of Antediluvian "hiſtory, in which we find many dark paſſages, is followed by the "narrative of a DELUGE, which deſtroyed the whole race of man "except four pairs; an hiſtorical fact, admitted as true by every "nation to whoſe literature we have acceſs, and particularly by the "ancient Hindus, who have allotted an entire Purana to the detail "of that event, which they relate, as uſual, in ſymbols or alle-"gories. I concur moſt heartily with thoſe who inſiſt, that, in "proportion as any fact mentioned in hiſtory ſeems repugnant to the "common courſe of nature, or, in one word, *miraculous*, the ſtronger

* Tom. V. p. 456.

"evidence is required to induce a rational belief of it;——let a "general flood, however, be supposed *improbable* in proportion to "the magnitude of so ruinous an event, yet the concurrent evidences "of it are *completely adequate* to the supposed improbability *."— So judged this cautious, luminous, and capacious mind; which does not seem to have been prepared to suppose, that the hardiest objection could have been carried beyond *improbability*.

Having thus, summarily, demonstrated the possibility, and also vindicated the certainty, of THE UNIVERSAL DELUGE, it remains to point out the part of the new earth first occupied by that family, which, as we are informed by the only authentic record existing, alone survived the general destruction. It has been observed by some able and ingenious writers, upon a coincidence of various kinds of evidence, that the cradle of the present race of mankind must have been situated in a latitude about *forty degrees* north of the Equator: now we have direct and explicit evidence, transmitted by an uninterrupted course of history, that it was placed under a meridian passing over *some part* † of the higher mountains of Armenia.— Hence, then, we acquire the information, that *the present* RACE OF MANKIND received its origin near to the borders of those luxuriant regions, which a line drawn from the S. E. corner of the Euxine directly eastward into the Caspian Sea, must necessarily traverse.

The next question to be decided, therefore, is, what part of the earth gave origin to *the* ARTS *of* CULTIVATED LIFE?

* Asiatic Researches, 9th Disc. *On the origin and families of nations.*

† Michaëlis *Suppl. ad Lex. Heb.* ארדם, *A rarat.*

Now, the argument that carries the origin of civilization and of ſcience *indefinitely* Eaſtward, and that attaches on the name of THE EAST ſuch myſterious importance, has derived a ſort of indirect ſupport from an error introduced by the ancient Greek interpreters of the Pentateuch; and which, paſſing from them into every ſubſequent verſion, has been embraced by almoſt all inveſtigators of ſacred antiquity. It is, indeed, the rectification of this inveterate error that forms the proper object of theſe obſervations. In Gen. viii. 3. the LXX. make the ſacred hiſtorian to relate, that when the waters of the deluge had begun to abate, the ark of NOAH, which contained the ſole fathers of the future race, came to a ſtation "*on the mountains of* ARARAT;" επι τα ορη τα Αραρατ. In this they correctly repreſent the words of the hiſtorian, which inform us of *the ſpot*,—*where* the family of the great Patriarch firſt deſcended from the ark,—*where* they reſumed the practices of a ſtationary life,—and *from whence* the population of the earth was, in proceſs of time, to iſſue forth.

The firſt accounts of *the movements* of the new race are contained in Gen. XI. 2. But here the ſeventy introduce a clauſe, which, though admitted, I believe, in moſt verſions, is nevertheleſs abhorrent from the ſenſe and perverſive of the terms of the original record. They commence the *firſt account* given by the hiſtorian of man's *movement* after his departure from the patriarchal ſeat, in theſe words: και εγενετο εν τω κινησαι αυτους ΑΠΟ ΑΝΑΤΟΛΩΝ ευρον πεδιον εν γη Σενααρ. "*And it came to paſs*, "*as they moved* FROM THE EAST, *they met with a plain in the* "*land of Senaar.*" Conformable with this interpretation are the

Engliſh, and I believe every modern verſion. But here we encounter a poſition that introduces material diſorder into a ſhort, regular, and ſimple narrative. The hiſtorian had depoſited the patriarchal family in the neighbourhood of Ararat in Armenia. The firſt place to which he conducts their progeny is to the plain of Senaar, which was ſituated to the S. of Armenia. Yet he is made by the Greek interpreters to bring them thither, απο Ανατολων, "*from the* "*Eaſt.*" This interpretation has been productive of much theoretical and ſyſtematical evil; and has obliged ſome, not critically acquainted with the original, to be ſilent without conviction on many occaſions, when the authority of Moſes has been erroneouſly urged, in favour of mankind having ſpread to the Eaſt of Aſia, and having grown up there into civilization and importance, before they, or a part of them, migrated in a ſuppoſed retrograde, or Weſtern, progreſs to the neighbourhood of Tigris and Euphrates, on which latter river they laid the foundation of the celebrated Tower of Babel or Babylon. For, certainly, if the interpretation of the Septuagint be legitimate, either the hiſtorian contradicts himſelf, or he leaves an unaccountable chaſm in his hiſtory, namely, between the firſt eſtabliſhment of man in the *Weſt of Aſia*, and his *preſumed return from the Eaſt of Aſia* to the land of Senaar; of which long interval of time he does not even inſinuate one ſingle event.

But the whole of this difficulty will be found, after a cautious, full, and critical ſurvey of the original, to have proceeded from an injudicious choice made, by the Greek interpreters, between the ſignifications of an equivocal word. It is thus the paſſage ſtands in the original: ויהי בנסעם מקדם וימצאו בקעה בארץ שנער.

Here we perceive, that the word rendered by the Greek, *απο Ανατολων*, and by our and every other Chriſtian verſion, "*from the Eaſt*," is in the original (viz. מִקֶּדֶם) a word of various ſignification, and equally expreſſing "*in principio, olim*"—and "*ex Oriente*;" between which ſenſes the Alexandrian interpreters unfortunately made choice of *the latter*, and inſerted it in their text, where it has become the vicious authority for all ſubſequent verſions.

Great indeed has been the confuſion reſulting from this miſconſtruction of the original; nor have the means uſed to repair the obvious defect been ſuch as to conduce generally to ſucceſs. Some, admitting the ſenſe given by the LXX. have ſought to *elicite* a meaning for the hiſtorian. Among the number of theſe is the learned Biſhop Patrick, who, rendering the original word, "*from the Eaſt*," remarks: "He doth *not* ſpeak of *all* the poſterity of Noah, who "after the flood planted in the Eaſt, much leſs Noah himſelf; but "of *a great colony* of them, who, *when the Eaſt was much peopled*, "*choſe to go Weſtward*." The learned Wells, among thoſe on the other ſide, fully ſenſible of the ſimplicity of the narrative, and convinced of the intention of the hiſtorian, fortifies himſelf by ſome authorities, and then renders the paſſage, "*towards the Eaſt*."—But here is an oppoſition of ſenſes ſo ſtrictly *diametrical*, that each muſt tend to deſtroy the other in the opinion of every wary reader, and no leſs to invalidate itſelf. But there remains another interpretation, unconcerned in the hoſtility of theſe laſt exhibited; which, though not adopted (that I am aware of) by any exiſting *verſion*, will nevertheleſs relieve us from all embarraſſment. This interpretation, followed by ſome ancient, and, among thoſe, by the higheſt,

authorities, renders the word מקדם ſimply "*ab initio, olim, in principio*,"—"FIRST, AT FIRST, ORIGINALLY. The reader may take a view of the different expoſitions of this text in the *Synopſis* of Pole; where, after ſhewing the authorities adduced reſpectively in favour of the two ſenſes adopted by Patrick and Wells, the learned critic proceeds: "Cui hæc non arridenti vertat, *à principio*. "Sic Aquila, Hieronymus in Fuller. Onkelos et Jeruſal. in Bo-"chart. Phaleg. Sic מקדם ſumitur Hab. I. 12.——Syri ܡܢ ܫܪܝܬ "I. Joh. II. 24. vertunt מן קדים; ut ſenſus ſit, *Cum* OLIM, *vel* "INITIO, *proficiſcerentur homines, invenirent convallem*, &c. Et "locus ex hiſtoria præcedenti ſubintelligendus eſt. Sic indicatur, "HANC *fuiſſe* ANTIQUISSIMAM *et celeberrimam profectionem nempe* "OMNIUM HOMINUM."

That this is, in fact, the *only* true and legitimate meaning of the text, will amply diſcover itſelf, if we attentively examine the authorities by which it is ſupported. While the Jews of Alexandria fell into the error that has cauſed ſo much perplexity in a ſimple and connected narrative, the Jews of Aſia ſeem to have carefully preſerved the genuine ſignification. The old Chaldee paraphraſe, whoſe principal value conſiſts in the opportunities it affords for fixing the ſenſe of equivocal paſſages like the preſent, explains the verſe in queſtion thus: "*And it came to paſs when they* FIRST JOURNEYED, "*and had met with a plain in the land of Babylon*," &c.—rendering the Hebrew מקדם by the Chaldee בקדמיתא—*in principio*. The authority of this commentary for determining uncertain paſſages, is thus diſtinctly repreſented by the late learned Dr. Kennicott.—"Wherever this paraphraſe is now found to agree with the preſent

" Hebrew text in *places probably corrupted*, we may fairly preſume " this agreement has been occaſioned by wilful alterations of the " paraphraſe in conformity to the text. But where it ſtill *differs* " *from* the preſent Hebrew text, (as it does in many places, and " of conſiderable importance) there it may ſtill preſerve the dignity " of an ancient paraphraſe, and may be of great uſe to aſſiſt in the " recovery of ſuch readings as are loſt, and in the *explanation of* " *ſuch as are difficult and obſcure*. And laſtly, as ſome parts of this " paraphraſe are of much greater authority than others on account " of their *greater age*, and of the *greater accuracy and cloſeneſs* " with which they were compoſed; ſo the reader will, *on theſe* " *accounts*, pay his *principal regard* to the paraphraſe upon THE " PENTATEUCH *."

As no ſuſpicion of colluſion can bear upon the paſſage under obſervation, which *differs from* the Hebrew ſo far as to make that definite which is there equivocal, the character of the commentary, as it is deſcribed by Dr. Kennicott, demonſtrates its competency to aſſiſt us in the preſent argument; and by applying it according to the rule given by that learned writer, and " *recovering*" by means of this " *ancient paraphraſe*" the true " *explanation*" of this paſſage of " THE PENTATEUCH," every difficulty vaniſhes from the ſacred narrative; the uncertain chaſm which had been apprehended to exiſt, diſappears from the imagination; and the thread of the ſtory, from the FIRST SETTLEMENT of the family of Noah, to the FIRST REMOVAL of his iſſue from that ſettlement, exhibits itſelf direct and unbroken.

* *Diſſertations*, Vol. II. p. 220.

And the authority of the Chaldee paraphraſe in this place is greatly ſtrengthened, by its conſiſtency in expounding the ſame phraſe recurring in Gen. xiii. 11.—a paſſage which, ſtrange as it may ſeem, has been haſtily adduced by thoſe who would render the text we have been conſidering, "*towards the Eaſt.*" Here likewiſe the LXX. render it απο Ανατολων, "*from the Eaſt;*" an interpretation glaringly and avowedly falſe, becauſe Lot is made to advance from the center of Canaan to the plains of Jordan, that is, from a weſtern ſtation directly eaſtward. Accordingly, it is ſuppoſed to ſignify by Wells, Le Clerc, and others, *towards the Eaſt.* But here alſo, as in the former caſe, the notion of *the Eaſt* ſeems to be quite foreign from the object of the hiſtorian, expreſſed in theſe words, ויסע לוט מקדם; in which the Chaldee renders מקדם (according to the verſion in the Polyglott) with the ſenſe of *prius.* "*And* "*Lot made choice of the whole plain of Jordan; and Lot departed* "FIRST, *and they were ſeparated each from his brother.*" The minuteſt circumſtances of the firſt ſeparation of Abraham and Lot, whom the hiſtorian had introduced together upon the ſcene of his hiſtory, and who had compoſed, for ſo long a ſucceſſion of years, one intimate ſociety, not only deſerved but demanded a particular commemoration in the annals of that family; and the 9th verſe, in which Abraham ſays to Lot, "*ſeparate thyſelf now I pray thee* "*from me*;" and the 14th, in which it is related, "and the Lord "ſaid unto Abraham after that *Lot was ſeparated from him*," μετα το διαχωρισθηναι τον Λωτ απ' αυτου—or, as it is rendered by Schmid, "poſtquam *ſeparavit ſe* Lotus ab eo"—ſeem to confirm the Chaldee interpretation, by ſhewing clearly, that the ſeparation took place by Lot FIRST *withdrawing himſelf* from the ſociety of Abraham, in conſequence of the propoſal made by the latter.

The ſame criticiſm may be extended to Gen. iii. 8. where the ſame word, מקדם, though rendered by the LXX. κατα ανατολας, *to the Eaſtward*, or *on the Eaſt*, is explained by all ancient interpreters as relating only to the *order of time*. By the Chaldee paraphraſe it is rendered *a principio*—by Theodotion, εν πρωτοις—by Aquila, απο αρχης—by Symmachus, εκ πρωτης—and by the Vulgate, *a principio*. The learned Huet, indeed, ſtrenuouſly conteſts this interpretation, but it is on very unſteady ground, and with a manifeſt bias to his own ſyſtem concerning the ſituation of the garden of Eden. He firſt very fairly ſtates the amplitude of the phraſe; "Vocabulum Hebraicum מקדם, quam tranſtulimus *du coſté*, *a latere* "*Orientis*, infinitarum ambiguitatum novarum, divertiſſimarumque "explicationum *fons et origo eſt*. Uti enim *at* TEMPUS *et* LOCUM "ſignificare poteſt." But when he adopts the latter, and aſſigns his reaſon, he betrays the weakneſs of his argument. It is, becauſe Moſes (ſays he) *never* uſes it but with relation to *place*. Yet, in proof of his aſſertion, he adduces the very paſſages from Geneſis * that we have ſo particularly ſcrutinized, and which he aſſumes in that ſenſe upon the ſole authority of the vulgar acceptation. The paſſage ſeems properly to ſignify—"Now the Lord God "had BEFORE, or FROM THE FIRST *planted*—or *had* ALREADY "*prepared*—*a garden*," &c. Even in Gen. iii. 24. where the word קדם certainly relates to *place*, the idea of *the Eaſt* is in no degree included. Our verſion renders it indeed "*on the Eaſt* of Eden;" but it ſhould be rendered, *before*—*in face*—or *in front of*. Thus, a watch is placed *before*, or *in front of*, the gate or ward it is to

* Huetii, *de Situ Paradis. Terreſt. Tract.* c. III. ſ. I. 4.

guard. The word is here equivalent to *ante* in Latin; which is applied both to *time* and *place*. It denotes *pars anterior*, and is oppoſed to אחור; "thou haſt made me *behind and before*," אחור וקדם. The ſenſe of *the Eaſt* is ſecondary, and derived from the relative poſition of the riſing ſun; from whence the Mediterranean was alſo called "the *hinder* ſea*." Thus, in Gen. ii. 14. קדמת is rendered properly in the Greek; not as we render it, "towards *the Eaſt* of Aſſyria," but κατενανθι, *before*, or *along the frontier*, of Aſſyria; which was the true courſe of the Tigris.

But, not to reſt altogether on the authority of the Chaldee paraphraſe, let us inquire whether any additional ſupport is contributed by any other ancient writer, competent to illuſtrate this clauſe in the Moſaic annals. And here the great and learned Jewiſh hiſtorian comes powerfully in aid of the argument I am maintaining. For this writer, without commenting on the text in queſtion, gives nevertheleſs ſuch a relation of the family of Noah, of their journey-

* No cuſtom ſeems to have been more widely or deeply radicated among primitive nations than this, of conſidering *the Eaſt* as the *face* or *front* of the world; and of deſcribing the cardinal points of the heavens by reference to that firſt principle. Thus, in the Celtic of Britain, or *the Welſh*, the right hand is called *the South hand*, and the left *the North hand*; which terms plainly diſcover a dependance on that poſition, which has the Eaſt *before* or *in front*. Again, we recogniſe the ſame primeval impreſſion in the language of the Mandingo nation of Africa, in which the term uſed to denote "*the South*," ſignifies literally—*the right hand*. See Park's *Travels in Africa*. Vocab. p. 370. And in Pſalm CXXI. 5, 6. alſo, where it is ſaid, "The Lord is thy "*ſhade* upon thy RIGHT HAND; the *Sun* ſhall not ſmite thee *by day*;"—Michaëlis ſhews manifeſtly, that alluſion is made, upon the ſame principle, to the inclemency of a meridian or SOUTHERN Sun.

ing and diſperſion, as is perfectly irreconcileable with the prevailing error. After having remarked that the ark was lodged, on the retreat of the waters, upon the heights of Armenia, and having ſtated various popular and local teſtimonies in confirmation of that event, he gives the following ſummary account of the firſt tranſactions of the new race:

Οἱ δὲ Νωεκ παιδες τρεις οντες, Σημας, ϗ Ιαφεθας, ϗ Χαμας, ἑκατον επεσιν εμπροσθεν της επομβριας γεγονοτες, πρωτοι κατελθοντες απο των ορων εις τα πεδια, την εν τοῖς οικησιν εποιησαντο· ϗ τους αλλους, σφοδρα δεδιοτας δια τον κατακλυσμον τα πεδια, ϗ οχνηρως εχοντας προς την απο των ὑψηλων τοπων καταβασιν, επεισαν θαρσησαντας μιμητας αυτων γενεσθαι· ϗ το μεν πεδιον εις ὁ ΠΡΩΤΟΝ αὐτους κατωκισαν καλεῖται Σεννααρ *.

" The three ſons of Noah, Semas, Japhethas, and Chamas, who " were born an hundred years before the deluge, were the firſt who, " deſcending from the mountains, made their habitations in the " plains. And when the reſt, who dreaded the low countries from " the apprehenſion of another flood, were extremely loth to abandon " the heights, they perſuaded them to take courage and to follow " their example. *And the plain in which they* FIRST *eſtabliſhed* " *themſelves was called Senaar.*"

In this paſſage Joſephus diſcovers plainly in what ſenſe he underſtood the original paſſage in the Hebrew; and ſhews alſo, that he was quite unacquainted with any ſuch Eaſtern roving, as our ver-

* Ant. Jud. l. 1. c. 5.

ſions and the Septuagint would lead us to ſuppoſe; for he brings the new race, all at once, from their patriarchal ſettlement in Armenia, down into the plain of Senaar, from whence he relates their diſperſion over the earth.* This teſtimony, drawn from a learned Jew, a native of Jeruſalem, and acquainted with the Hebrew language, is of the firſt importance. Philo, a native of Alexandria, and more converſant with Greek than Hebrew criticiſm, cannot be oppoſed as authority here; ſince he ſeems to follow implicitly the conſecrated verſion of his native city: on which account Dr. Kennicott ſpeaks of his authority as only good "in aſcertaining the ancient readings "of the Greek verſion*."

* Differtt. Vol. II. p. 351.

[*To be concluded in the next Number.*]

ERRAT. — p. 67, l. 13. read *cunabula*.

Two Sections of the Pend Nameh *----Translated by* W. Ouseley, *Esq.*

دربيان كارهاي شيطاني

چار خصلت فعل شيطاني بود
داند اينها هركه رحماني بود

عطسهٔ مردم چو بكزشت از يكي
باشد آن از فعل شيطان بي شكي

خون بيني نيز از شيطان بود
آنكه ظاهر دشهن انسان بود

خاميازه فعل شيطانست و قي
اي پسر ايمن مباش از مكر وي

* The Pend Nameh (پند نامه) or Book of Moral Counsels, by the celebrated poet Ferid'eddin Attar (فريدالدين عطار).

Of Works of the Devil.

THERE are four certain habits which are the works of Satan;
He who is favoured by the Merciful, (God) underſtands theſe things.

The ſneezing of a man, if it exceed one ſneeze,
Is, without doubt, one of the devil's works.

The flowing of blood from the noſe likewiſe proceeds from Satan,
He who is the manifeſt enemy of mankind.

Yawning is his work, and alſo vomiting;—
O young man! be not off thy guard againſt his deceit.

در علامت اهل جنّت

هرکه‌را باشد سه خصلت در سرشت
باشد آن کس بي شک از اهل بهشت

شکر در نعما و صبر اندر بلا
میدهد اینهٔ دل‌را جلا

هرکه مستغفر بود اندر گناه
جنّ ز نار دوزخش دارد نگاه

هرکه ترسد از آله خویشتن
خواهد او عذر گناه خویشتن

معصلت‌را هرکه پي در پي کند
ایزدش از اهل جنّت کي کند

اي پسر دایم با استغفار باش
وز بدان و مفسدان بیزار باش

Of the ſigns of thoſe who ſhall obtain happineſs in a future ſtate.

Whoſoever is inclined to three certain habits,
That perſon, without doubt, ſhall be one of the inhabitants of Paradiſe.

The rendering of thanks in time of proſperity, and patience in adverſity,
Give a clearneſs to the mirror of the heart.

He who ſinning, ſolicits pardon,
Shall be ſaved by the Almighty from hell-fire.

He who truly fears his God,
Will petition for forgiveneſs of his ſins.

But he who commits offences one after another,
How ſhould the Lord make him an inhabitant of Paradiſe?

O my ſon! be conſtantly employed in aſking pardon of thy ſins,
And abſtain from the ſociety of wicked and profligate men.

Catalogue of Oriental Manuſcripts, &c.—
Continued from Vol. I. *p.* 373.

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tion of the two *Irauks*, the Arabian and Perſian provinces of that name, containing a more particular account of the country bordering the Tigris and Euphrates, Bagdad, &c.—a very curious work by the admired and excellent Perſian poet, Khacani, خاقاني who may be claſſed among the ancient Mohammedan writers, having died in the year of the Hegira 583 (A. D. 1196.)

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[*To be continued.*]

Persian Sonnet from the Divan of Jami.

غزل از ديوان جامي

از يار كهن نمي كني ياد
اين پيشهٔ نو مبارکت باد

فرياد كسي نميكني گوش
پيش كه كنيم از تو فرياد

با دولت بندكيت هستيم
از خواجكئ دو عالم آزاد

شايد كه ترا فرشته خوانند
كاين لطف ندارد آدمي زاد

آن سوخته يافت لذت عشق
كز وصل نشان نديد و جان داد

از شكر جان فزاي شيرين
پرويز نيافت ذوق فرهاد

مرغ چمن وفاست جامي
در دام غم و بلاجه افتاد

Turkiſh Sonnet by NAATY.

نعتي

الله سني اي شوخ نه خوش خوب برتبش
حسنيله كوزل ساده رو محبوب برتبش

سن بي بدلي حسن ايلنه يوسف ثانى
بن عاشق مخرونكي يعقوب برتبش

وصلو كي طلب قلمغجون ديو خبيم
بن راغبي طلب سني مطلوب برتبش

بر كورن اولور داخي سي كور مكه راغب
هي ينجه لطيف وتجه مرغوب برتبش

جذب اتمكجون كوكلكي اي ليلي خرام
بو تعتي ديوانكي مجذوب برتبش

Miſcellaneous Plate.

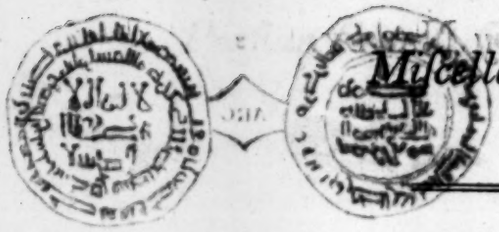


FIG. 1. The Kerkes, or Phœnix, from a painting in a Turkiſh manuſcript. See p. 64.

Fig. 2. Cufick Coin, of ſilver, found in Ireland, and ſent to the Editor by General Vallancey.

Fig. 3. Ancient Arabick Inſcription on a ſtone (nearly one foot ſquare) preſerved in the Britiſh Muſeum.

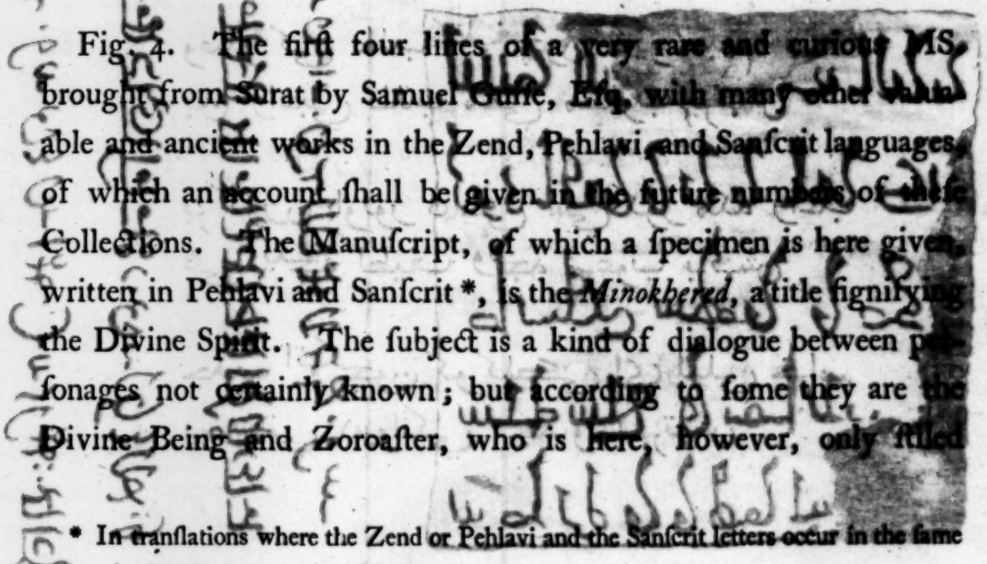
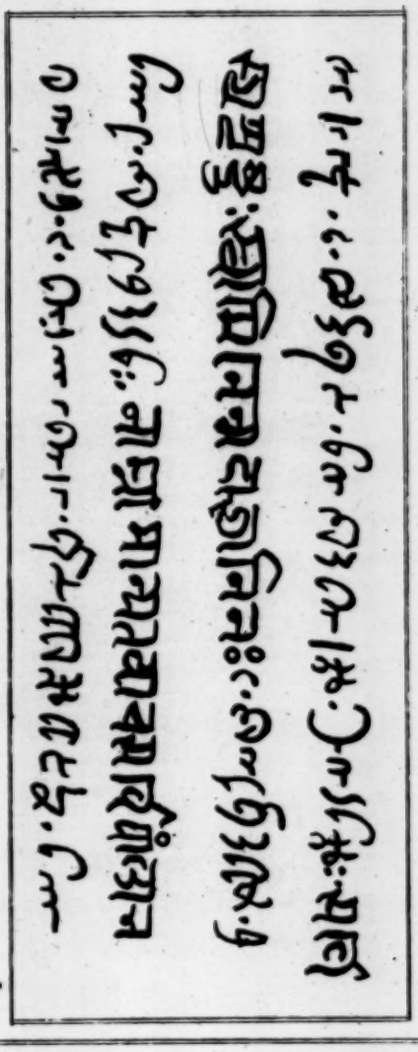


Fig. 4. The firſt four lines of a very rare and curious MS. brought from Surat by Samuel Guiſe, Eſq. with many other valuable and ancient works in the Zend, Pehlavi, and Sanſcrit languages, of which an account ſhall be given in the future numbers of theſe Collections. The Manuſcript, of which a ſpecimen is here given, written in Pehlavi and Sanſcrit *, is the *Minokhered*, a title ſignifying the Divine Spirit. The ſubject is a kind of dialogue between perſonages not certainly known; but according to ſome they are the Divine Being and Zoroaſter, who is here, however, only ſtiled

* In tranſlations where the Zend or Pehlavi and the Sanſcrit letters occur in the ſame page, the latter are turned upſide down.



MISCELLANEOUS PLATE

Danè, or the *wiſe man*. According to others, it is only a pure ſoul conſulting the heavenly light within itſelf; and anſwers are found to all objections on the ſubject of religion, moral duties, and laws. M. Anquetil du Perron, in the First Volume (ſecond part) of his *Zendaveſta* *, informs us that this work is written in the *Zend* characters, intermixed with *Pazend;* and that the original, ſaid to have been compoſed in *Pehlavi*, is no longer to be found, at leaſt in India. It appears, therefore, that Mr. Guiſe's reſearches have been more ſucceſsful than thoſe of the learned Frenchman. By whom, or at what time, the Sanſcrit tranſlation of this work was made, is not known: but we are told by M. Anquetil du Perron † that moſt of the verſions into Sanſcrit from Pehlavi MSS. were made about three hundred years ago, (i. e. 300 years before 1760). This MS. is fairly written, of a quarto form, and contains 296 pages, of which ſeveral near the end are entirely Sanſcrit.

* Notices xxv. "On croit que l'original du Mino-Khered étoit en Pehlvi: il ne "ſubſiſte plus, du moins dans l'Inde," &c.

† Zendaveſta, Tom. I. part 2. Notices v.

Queries, Anſwers, and Notices.

Mr. Gibbon, in his Hiſtory of the Decline and Fall of the Roman Empire, (ch. xxiv. note 61.) informs us that "the native race of "Perſians is ſmall and ugly, but it has been improved by the per-"petual mixture of Circaſſian blood:" in ſupport of this aſſertion he quotes Herodotus and Buffon. A correſpondent deſires to know,

how this can be reconciled with the ſtrong paſſage of Ammianus, xxiv. 4. which declares that in Perſia the women were pre-eminent in beauty?—*et in Perſide ubi fœminarum pulchritudo excellit*, &c.

To the Editor of the Oriental Collections.

SIR,

Permit me to inquire whether the word *Ogre*, which to the youthful reader of our fairy tales conveys the idea of a Giant, hideous and ſanguinary, is not (if any ſuch word there properly be) of Aſiatick original?

I am, SIR, &c.

H. H.

Query for the Oriental Collections.

There are few circumſtances recorded in hiſtory that ſo much afflict the ſcholar and the antiquary, as the loſs of that ineſtimable library at Alexandria, the books of which, by order of the Khalif Omar, (A. D. 640.) were diſtributed as fuel to the baths of the city, and were ſo numerous, as to ſerve for the heating of them during ſix months. It appears that this circumſtance has found its way into our hiſtories from the Arabick chronicle of *Abulpharaje*, tranſlated by the learned Pocock *. Mr. Gibbon informs us that it is not noticed by Eutychius, Elmacin, Abulfeda, &c. and he therefore is inclined to doubt or deny the fact altogether †. My object in this query is to be informed on what authority Abulpharaje relates the event, and whether any other Aſiatick hiſtorian records the ſame.

I. U.

* Greg. Abulpharaj. Hiſt. Dynaſt. p. 114.

† Gibbon's Decline and Fall of the Roman Empire, ch. li.

Explanation of the Jewiſh Taliſman (given in the Miſcellaneous Plate of the Fourth Number, Vol. I. p. 383.)—By the Abbé CAPERAN.

Inſcriptionis in ſiniſtrâ parte iſtius Teleſmatis delineatæ ibi datur vera lectio, in quâ litteræ Hebraicæ deformatæ per temporis ſucceſſum, neceſſario reſtituuntur, cuique additur genuina ejuſdem Latina interpretatio.

אלי אל		Curatio *ſeu* ſalus mea Dominus fecit mecum ſignum benevolentiæ: anguſtia mea non *ſupereſt* mihi: vidi Dominum.
עשה עמי אות לטובה		
צרתי אלי *in loco* אל לי		
ראתי אל:		
אשרי כל ירא יהוה:	pſ. 128. v. 1.	Beatus omnis qui timet Dominum.
יגיע כפיך כי תאכל:	—— v. 2.	Labores manuum tuarum quia manducabis.
בניך כשתלי זיתים:	—— v. 3.	Filii tui ſicut plantationes olivarum.
לא תאנה אליך רעה:	pſ. 91. v. 10.	Non accidet ad te malum.
כי מלאכיו יצוה לך:	—— v. 11.	Quoniam angelis ſuis mandabit tibi.
יברכך יהוה מציון:	pſ. 128. v. 5.	Benedicat te Dominus ex Sion.
למען שמו ישוע:		Secundum nomen ejus *Jeſuah*.

ANNOTATIONES.

In quatuor primis lineis 34 litteræ numerantur, ſi in loco אלי Ali, legitur אל לי *Al li*, cujus lectio eſt valdè probabilis ut magis obvia contextui, quod obſervationis

operæ pretium eſt. Altera annotatio non deſpicienda conſiſtit in eo quod numerantur infra ſeptem verſus ex Pſalmis decerpti quorum initiales litteræ duo verba Hebræa efficiunt quæ ſic ſe habent: איב לכיל *Aib Lakil*, quæ verba poſſunt interpretari Latinè: *faciam Magos ſeu pythones ad perfectionem*, alias *faciam Magos perfectos.*

איב לכיל *Aib Lakil*, iſtæ duæ locutiones in altero ſenſu verbatim ſignificant *inimicus avari ſeu avaritiæ* ſeu *cupidinis.* Radix כיל, unde לכיל *lakil*, in lexico Buxtorfii exponitur *tenax, avarus.*

* Enucleatio quadrati Magici quæ in dextra parte Teleſmatis ſupra dicti inſpicitur, dantis 34 in univerſis ſuis columnis et lineis diagonalibus additione facta numerorum partialium earumdem.

ד 4	יד 14	טו 15	א 1
ט 9	ז 7	ו 6	יב 12
ה 5	יא 11	י 10	ח 8
יו 16	ב 2	ג 3	יג 13

ANNOTATIONES.

Numerus 34 conſtat duobus figuris quorum prima addita ſecundæ, habetur numerus ſeptem, (3+4=7.) totidem pſalmorum verſus in alterâ parte, ut ſupra notavimus, numerantur. Quin immò litteræ numerales iſtius quadrati ſeptem verba Hebræa efformant: hæc ſunt iſta verba,

גביו	יג	יאה	טוחי	יבז	ידד	אמו
guibio	ig	iah	teki	iboz	idad	Ato

Interpretatio Latina Earumdem.

Ars ejus Magica percelebris erit.
Deteget Arcana altiſſimi,
Gloria ejus ſtabilita erit.

* For the diſcovery of the numerical powers in this magick ſquare, the Abbé Caperan acknowledges himſelf indebted to the Honourable Robert Clifford.

THE

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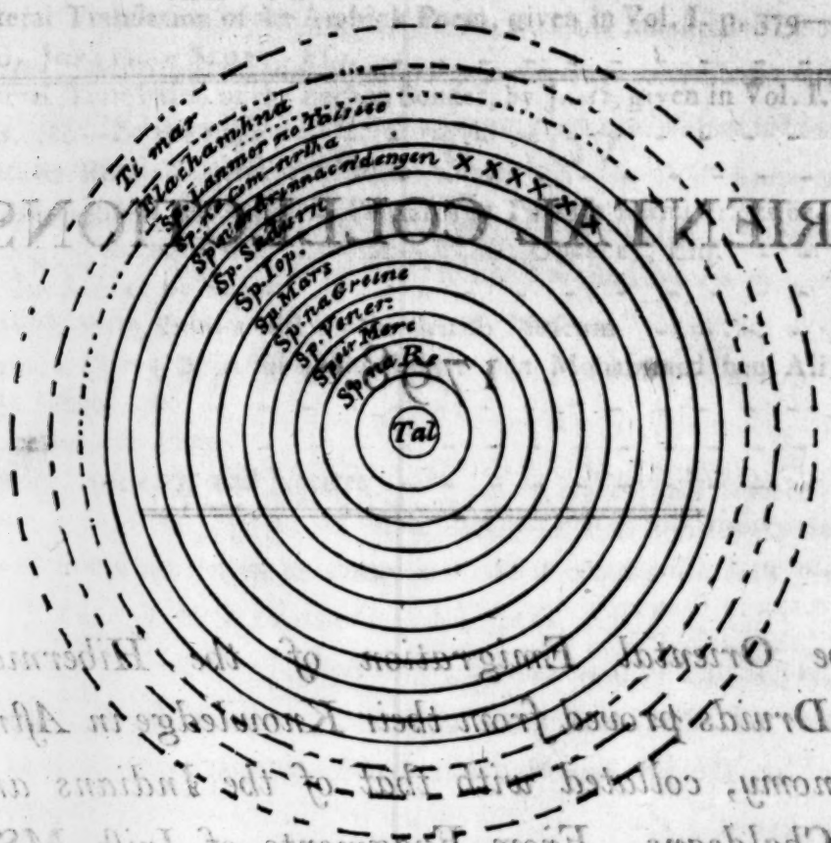
The Oriental Emigration of the Hibernian Druids proved from their Knowledge in Aſtronomy, collated with that of the Indians and Chaldeans—From Fragments of Iriſh MSS.

By Lieutenant-General VALLANCEY, L. L. D. F. R. S. M. R. I. A. *&c.*—*Continued from* No. I. *p.* 20.

CHAP. II.

THE following ſcheme is copied from the MS. in Mr. Aſtle's poſſeſſion, to which I have added two other ſpheres, viz. the *Elachambnas* and the *Timor*. In the center is *Talamh*, the earth, תלמה.



The names of the ſphere are partly Latin and partly Iriſh; thoſe of Mercury, Venus, Mars, Jupiter and Saturn, are Latin, although we ſhall hereafter find they had Oriental names for theſe planets: that of Venus has been already explained; Jupiter is expreſſed by IOP; in Iriſh *Peitir* is a thunderbolt, whence probably the name Jupiter. IOP may be derived from יפה *yapa*, pulchrum eſſe, as his other name in Iriſh is *Furſa*, i. e. fire.

The word *Speir*, the heavens, a ſphere, an orb, is Chaldean; ספר pulchrum, elegans, ſpira, ſphœra; Perſic سپهر (ſipihur)

the celeſtial ſphere, the heavens, and from the celeſtial alphabet uſed by the Chaldeans to mark the conſtellation in the *Saphir*, which were afterwards uſed as numerals, and then as literary characters, the ſame word ספר *Sepher*, came to ſignify writing, numeration, *enumeratio, liber, epiſtola, littera*; and to this alphabet I think Jacob refers, when he bade his children, *read in the book of heaven what muſt be the fate of you and your children*: and Iſaiah alſo compares the heavens to a book rolled up.

Next to Saturn is the *ſpeir n'ardrinnac n'Edengan*, i. e. the ſphere of the high ſtars of Paradiſe, גן עדן *gan h'Eden*, i. e. hortus Eden, Paradiſus, locus & felicitas beatorum poſt hanc vitam. Cœlum, (Buxt.) Arabic عدن *Eden*, Paradiſe; Perſ. *Ginnah* le Paradis (Herbelot.) It is alſo named in Iriſh *Aingan* and *Daingan* (Ar. عين *Ain*, Paradiſe.) *Gort alain*, the garden of joy; *Abhalgors aoibhinn*, the pleaſant orchard; *Lubhgoir ſalamhſach*, the beautiful fruit garden; *Parathais*, the extacy of fruits:—which are all ſynonimous.

Madagaſcar, it is ſaid, was peopled by a colony of Phœnicians: amongſt other words, the natives have preſerved *danghitoi* for Paradiſe. An danghitſi zaie mahita ambracale Zanhar. In Paradiſo nos videbimus continuo Deum. (Catech. Madag. Romæ 1763.)

The celeſtial alphabet being intended to repreſent theſe conſtellations, in which they placed their Paradiſes, or *gardens* of pleaſure, what could be more natural than to name each character after a certain *tree*, which we ſhall ſhew was the caſe, in another part of this

eſſay. Being names of trees, they were all conſonants; and when adopted for literary characters, it became neceſſary to mark the ſound following each conſonant: the Chaldeans did ſo by points below the character; others placed the marks upon the letters, as in the Sanſcrit, Ethiopic, &c.—and this appears to me to be a ſtrong argument for vowel points having been introduced when theſe characters became numerals and letters, that is, with the origin of letters.

The next ſphere is the *Com-artha*, the ſigns of the zodiac, i. e. the ſtationary ſigns; Ch. קום *Kom*, ſurgere, ſtare; אורת *Aorth*, ſignum: as in Gen. 1. 16. שני מארת *Sheni m-aorth*, duo luminaria,—which the paraphraſt explains by *duo ſigna*. In the Gloſſ. Rab. Salam. *Aurtha* is tranſlated *ortus ſtellarum*: from hence I think the Druidical *Airith*, to number, i. e. to caſt up by the ſigns, which were uſed as aſtronomical characters, and afterwars as numerals,—whence Ἀριθμός; קום *Kom*, ſtatio, locus, ſpatium in quo quis ſtat: the parts of the heavens or airs have the *Kom*, ſtatio (Hutchinſon) Arab. تقويم *takoum*, arcus Eclyptica Zodiaci (Caſtellus.) מקום *mekom*, the Torrid Zone, which is the ſun's ſtation, (Bates.)—Eccleſ. 1. 5. قوم *Kawm*, in Arabic, ſignifies a manſion or dwelling, whence probably *Kawm-ardha*, the halls or palaces, or manſions of the ſun; and قيام *Keam*, ſtatio. *Maſoudi*, an Arabian author, ſays the word *Ardha* ſignifies the Zodiac, but the more ancient Arabs named it *Thoul*. Hence, we find in Iriſh *Comh-ardha* and *Talla-Grian*, the Zodiac, the halls or manſions of the ſun: whence the Perſians named *burja aſuman*, the houſe or ſtation of the ſun.

The Iriſh commonly write it *Comartha ar Neamh*, the ſigns in

the heavens. The adjunct *neam* is probably Sanſcrit, as we find it in the Tibetan. *Nama*, cœlum, (Georgius Alph. Tibet.) *Combartha* is alſo uſed at this day, as *Cur do combartha*, put your mark, ſign this paper, which the illiterate peaſant always does with a croſs. Lhuyd has extracted a paragraph from ſome ancient Iriſh MSS. which merits attention: it is in his Archæologia, Tit. x. and was probably a fragment; but as it alludes to the ת *Tau*, ſo often mentioned in Scripture, it is worthy of notice; the words are, *tangadar ſos an focailſi bhid gan combartha ar bioth as Eirin, go Huilidhe, agus ataid an tri phunc accombalta a ndiaidh cim, do chionn nac bhfuil riachdanachdorra*, i. e. there came alſo a people without marks or ſigns of any kind, out of Iran, to the Jews, and they were marked with three points *united* after that, becauſe there was no neceſſity for more diſtinction.

I have followed Lhuyd and Shaw in tranſlating *Huili*, the Jews. In Vincent's Voyage of Nearchus, we find there was a famous tribe of Arabs named *Beni Huli*; they poſſeſſed the coaſt of Karmania from Gomeroon to Cape Bardiſtan. But I ſuſpect the word was *Huididhe*, a name of the Hundi or Hindoos, according to Poſtellus: "*Hudi* ſeu *Hundi* aut *Indi*, alio nomine dicti ſunt, quaſi Directores "& Judæi, laudatoreſve. Unde doctrina Alcorani quæ partim ex "eorum doctrina, ſicut ex Ægyptiaca & ſacra, eſt conflata, dicitur "*Huda*, id eſt, Directio ſeu Judaitas. Judæos enim crebrò, remota "ד *iod*, litera vocat *Hud*.—Hundia itaque ſeu India, eſt tanquam "Judæa Orientalis." (Poſt. de Orig. p. 69.) As the paſſage above quoted cannot refer to Ireland, I have tranſlated *Eirin*, Iran; the word frequently occurs in the ancient hiſtory of Ireland.

The three-pointed ſign, united, is on the forehead of *Creſhna*, the Indian Apollo, in the eighth Avatar, playing on his pipe to the *Palis* or ſhepherds of *Mathura*, of which a good engraving is given by Mr. Maurice in his Firſt Volume of the Hiſtory of Hindoſtan, from whence the following ſketch is copied.

And, as Mr. Maurice obſerves, it is not unlike the myſtical letter Schin

formerly worn on the head-Phylactery or Tephelim of the Jews."

The next is the *Speir lan-mor no tairiſe*, that is, the ſphere of *great joy and extacy*, or the ſecond Paradiſe; beyond which, the

Druids placed their *Flachemna*, or heaven of heavens (pronounced *flachheona*, and in vulgar uſe at this day) this فلاك مينا *flack-mena*, i. e. heaven of heavens, of the Perſians, and the فلك افلاك *fuluk' l'aflak*, of the Arabs, by which they mean the higheſt heaven, the reſidence of the Omnipotent (Richardſon), the *Ti-mor* the great circle, God, of the Druids, (Shaw's Ir. Dict.)—*Speir Tairiſt, no ſpeir lanmor*, ſays our Iriſh author, is *faicſnebi don talamh mar a dubhramar an Speir lanmor do bheith*, i. e. the ſphere of joy or extacy is next the zodiac, i. e. the ſigns, and it is without ſtars, as we have ſaid that ſphere ſhould be. Is not this the doctrine of the Brahmans?—"May Brahma lead me to the Great "One! (the Ti-mor of the Druids) there the ſun ſhines not, nor "the moon and ſtars—thoſe lightnings flaſh not in that place, who "ſhould even fire blaze there? God (the *Ti-mor*) irradiates all this "bright ſubſtance; and, by its effulgence, the univerſe is enlight-"ened." (Liter. of Hindoos, As. Res. Vol. II.)

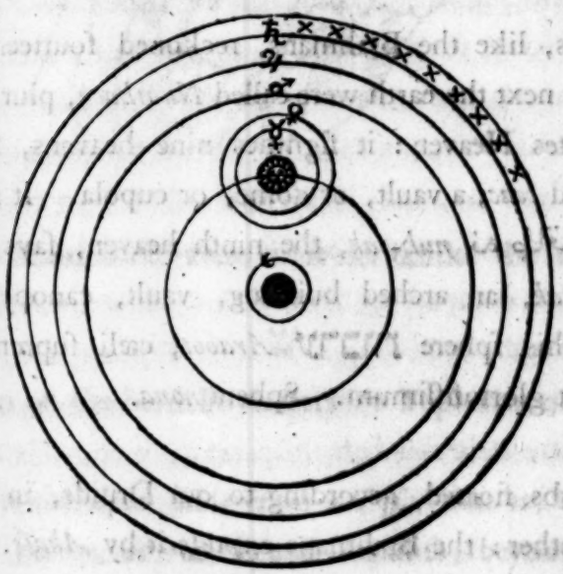
Our Druids, like the Brahmans, reckoned fourteen heavens in all. The *nine* next the earth were called *Nuatback*, plur. Nuathaigh, which tranſlates Heaven: it ſignifies nine heavens, from *nui*, or *naoi*, nine; and *teac*, a vault, or dome, or cupola. It is the Arabic and Perſic نه طاق *nuh-tak*, the ninth heaven, ſays Richardſon, from طاق *tak*, an arched building, vault, canopy, &c. The Jews named this ſphere ערבות *Arabot*, cæli ſupremi ubi Deus thronum habet glorioſiſſimum. Sphera *nona*.

All theſe orbs floated, according to our Druids, in Neamhagas, i. e. celeſtial ether: the Brahmans expreſs it by *Akaſs*.

The Greek philoſophers admitted many more heavens, juſt as their different hypotheſes required. Eudoxus ſuppoſed 23; Calippus 30; Regiomontanus 33; Ariſtotle 47; and Fracaſtor no leſs than 70.

The ſcheme here preſented agrees with neither the Grecian or Egyptian, and muſt have been imported from India or Chaldæa.

"At what time," ſays the learned Coſtard, "the planets began to be obſerved, is not known; but that they were all diſcovered at the ſame time, is hardly probable. Pliny makes the orbit of Mercury the loweſt: on the contrary, Tully placed Venus loweſt; and with that hypotheſis agreed Archimedes, if Macrobius may be depended on; his words are not very clear, but the Egyptian ſyſtem ſeems to have been, according to his meaning, as in the following figure." (Anc. Aſtron. p. 130.)



Egyptian Sphere.

Nor does the druidical ſcheme agree with Ptolemy, who made but ſeven ſpheres.

In all theſe ſyſtems, the earth was placed in the center; I believe it was univerſal with the oriental aſtronomers. Thales, who was a Phænician, (natione fuit Phœnix. Hygin.) placed the earth in the center. His ſcholar and ſucceſſor, Anaximander, taught the ſame, and that it was ſpherical, as was taught in the Iriſh ſchools, which we have already ſhewn.

Pythagoras, who flouriſhed 535 years before Chriſt, famous for his ſtudying in Egypt, and Plato, who did the ſame, both placed the earth in the center.

Anaximander is ſaid to have invented the Gnomon, but Coſtard proves he only introduced the knowledge of it into Greece, it being of Babyloniſh original. Although our Hibernian Druids imported the Chaldee name for a ſun dial, (as will be ſeen under that article) and conſequently knew its uſe, we have no authority to ſay they knew how to calculate an eclipſe. *Thales*, it is ſaid, had calculated an eclipſe of the ſun, but Herodotus tells us, he could not tell the day when it would happen, and only confined himſelf to its falling out within the compaſs of that year. How little the doctrine of eclipſes was underſtood long after this, appears from hence, that in the nineteenth year of the Peloponneſian war, *ignarus cauſæ*, ſays Pliny, Nicias, Athenienſium Imperator, veritus claſſem portu educere, opes eorum afflixit, for every thing was ready, and they were upon the point of ſailing, ſays Thucydides; the moon became

eclipſed, for ſhe was then at the full, upon which the Athenians, looking upon the thing as ominous, perſuaded the generals to ſtop. Nicias too ſaid they ſhould not think of ſtirring till the twenty-ſeven days were paſt, which the Augur had ordered them to ſtay. About the ſame time, likewiſe, we find Athens in deep concern at a ſolar eclipſe.

The next figure in the Iriſh MSS. is copied from Ptolemy, deſcribing the cauſe of eclipſes, wherein there is this remarkable circumſtance; the northern hemiſphere is called *uachtar*, or ſuperior, and the ſouthern *ichtar*, or inferior.

The ancient Indian geographers divide the globe into two hemiſpheres, the ſuperior and inferior. The *ſuperior*, or northern hemiſphere, is the reign of delight, beauty, and abundance, and in it *Indra*, the God of the firmament, (the Jonn-dara, or Cyclic Belus of the Iriſh Druids) preſides with an army of *Soors*, or good genii, holding his court on the refulgent ſummit, which they denominate *Meru*, by which, in fact, they mean the north pole. (The *Mir* of the Druids, who named it *Mir-gart*, or the head of the pole of the world). The inferior, or ſouthern hemiſphere, that is, the region immediately under them, they repreſent as a body of darkneſs and horrors, inhabited by evil dæmons or Aſſoors. They ſuppoſe the ſovereign of that region to be *Yama*, (the Saman of the Druids) the Indian Pluto, who is alſo judge of departed ſouls, that receive their future doom at his infernal tribunal. (Maurice Hiſt. Hindoſt.)

The Malayan *utara*, i. e. the north, reſembles in ſound the Iriſh *uaſtar*, it is probably a Sanſcrit word. The Malayan is indebted to the Sanſcrit for a conſiderable number of its terms. (Marſden, As. Res. Vol. IV.)

The Druidical ſynonimous name of the north pole, *Mulgari*, is from the Chaldean מעל *mahal* ex על *hal* ſuperior.

CHAP. III.

CYCLES.

Night—Day.

The ſmalleſt cycle of the Hibernian Druids was that of the apparent daily revolution of the ſun, reckoning from ſun-ſet to ſun-ſet.

This they named *lilai*, from *liladh*, to turn round, to turn any way; as *go ros lil*, from the beginning of that turn or day, from thence forward; *ro ril an forainm dhe*, they turned his name, i. e. they gave him a nickname: and hence *lile*, the flower called *turn-cap* lily; and *lilam*, I purſued cloſely, through turnings and windings, round and about.

Lilai was at length corrupted to *la*, *li*, *lavi*, a day; plural, *lavina*

and *laoth**, whence the Greek *geneth-lion*, a birth-day; and the Æthiopic *lathath*, dies; as in *amathath wa lathath*, anni et dies. (Scalig. emend. temp. p. 324.)

In like manner the Hebrew Lexiconiſts derive לִיל *lil* or *lail*, the night, from לל *lal*, to turn round, one turn of the globe: the root, ſays Parkhuſt, occurs not as a verb, but the idea is evidently to wind, to turn or move round, or out of a rectilinear courſe; whence לילים winding ſtairs: ſo the LXX. ἑλικτῃ, and vulg. *cochleam*, 1 Kings. VI. 8. Punico-Malteſe, *laille*, nox, (Agius.) Iriſh, *Idaille*, corrupted from *ilaille*, (Lhuyd.)

This ſpace between ſun-ſet and ſun-ſet was divided into *iugh*, labour or day; whence *an iugh*, this day, from יגע *yaga*, laborare; and hence it was named *dua*, *du*, *dae*, *dia*†, words betokening *labour*, and alſo *light*. Δύη, labor; דוה *duah*, languidus; which the philoſophic Druids named alſo *faigh-iula*, or a turn of *faigh* or *faic*, the horizon, (Arab. افاق *afak*, horizon & apud poetas ipſe mundus. Gol.) which poetically ſignifies the *day*, at the end of which man laid himſelf down to *noiche* or *nuiche*, i. e. reſt; נוח *nouch*, reſt, from נחה *nacha*, to ceaſe from labour, *quieſcere*; whence *comh-niugh*, reſt in a houſe or dwelling, Hindoſtan: *comh*, a houſe, Chald. חומה *choma*; and the ſun, *nocht*, *niacht*, that is, *deſcended* below the horizon; whence *niachtar*, the lower part of the globe,

* Quere the Engliſh *lathe*, an inſtrument to turn with; Iriſh. *Lith-laoi*, a proceſſion day, a feſtival, always celebrated in the night. Punico Malteſe *liti*, a proceſſion. (Agius).

† Cretenſes diem appellaſſe *dia*, & inde Latinos ſuum dies accipiſſe.

in the former chapter; and hence *nocht*, the night; Νὺξ πόνων ἄμαυμα, nox laborum requies.——Nox diem duxerit (Tacitus.) נחת *nachat*, deſcendit. And then it was *Bé*, tranſlated *night* in the Iriſh dictionaries; it ſignifies dark, or the deſcent of the ſun; ſo Moſes uſes the word in Gen. 20. 11. joined with the ſun, בא השמש and the Arab. بي نور *bé noor*, dark, that is, the noor, or light, was gone, deſcended.

And God called the day יום *yom*, (i. e. the buſtler, the time of action and of labour) and the darkneſs he called לילה *laila*, (Arab. ليل *leil)* and there was evening, and there was morning on the firſt day. Gen. 1. 3. Hence *iom* in Iriſh is prefixed to nouns to ſignify *action*; as from *raidh*, motion, *iomruidh*, to put in motion; *lan*, full, *iomlanadh*, to fill, &c. &c.

The mode of reckoning time from *nacht*, the night, or deſcent of the ſun, was practiſed by all the Eaſtern nations. The Egyptians began their day at midnight; from whom Hippocrates introduced that way of reckoning into *aſtronomy*, and Copernicus and others have followed him, becauſe the diſappearance of the ſun happened at different hours, according to the ſeaſons. This method prevails alſo in Great Britain, France, Spain, and moſt parts of Europe. The African Numidians did the ſame. (Bochart, Vol. I. p. 1184.) But in ſeveral parts of Germany they ſtill begin their days at ſun-ſetting, and reckon on till it ſets again. *Natt* nox. Dies civilis. (Ihre.) Spatia omnis temporis non numeri dierum ſed noctium definiunt. (Cæſar de Gallis.)

The Jews alſo began their *Nychthemeron* (a nocte, νυχθημερον ſuum inceperint majores) at ſun-ſetting; but then they divided it into twice twelve hours, as we do, reckoning twelve for the day, be it long or ſhort, and twelve for the night: ſo that their hours continually varying with the day and night, the hours of the day were longer than thoſe of the night for one half year, and the contrary the other; from whence their hours are called *temporary*: thoſe at the time of the Equinoxes became equal, becauſe then thoſe of the day and night are ſo.

Hence the ſpace of fourteen days is called a fortnight; but the Iriſh ſtill preſerve the original word *la*, a night; as *ceathar la deag*, fourteen nights, a fortnight.

All which tends to confirm the words of the inſpired penman Moſes, as quoted in the preceding paragraph. But to what extravagant and wicked ideas has not this text carried the idolatrous philoſophers! The Chineſe begin their day at midnight, becauſe, they ſay, the Chaos was unfolded at that hour. Heſiod ſays that Chaos was the ſon of Erebus and Night, the mother of the Gods; and that is the reaſon the day is reckoned from midnight, *comme pour perpetuer le ſouvenir du* RENOUVELLEMENT *du monde*, ſays a modern French philoſopher,—half Brahmin, half Chriſtian.

Of GREATER CYCLES.

The fragments of Iriſh aſtronomy abound with names for cycles, periods, &c. all Oriental terms, which admit of the ſtrongeſt proof from whence the Hibernian Druids draw their knowledge in aſtronomy.

1. BAR. The cycle of a month; whence *Gion-bar*, or *Gion-var*, January; *Faoi-bhar*, February, and hence September, October, &c. and this is probably the Hindu *war*, a day, ſignifying a revolution of the ſun: *Eſwara*, the cyclic *Iſa*, the moon: (*Eas*, in Iriſh, the moon.) Bar, a month, proceeds from the Chaldee בָּרָא *bara*, renovare, applied to the renewal of the moon, ſynonimous to חָדָשׁ *Chadas*, novus, recens; whence חֹדֶשׁ *chodis*, menſis, quia incipit ſemper ab innovatione Lunæ, (Buxtorf:) whence the Iriſh *Ceadeas*, new moon.

The Hebrew word בָּר *bar*, ſignifying to *create*, and alſo to *renew*, to form anew though of *pre-exiſtent matter*, being uſed by Moſes in the firſt verſe of Geneſis, viz. "*In the beginning the* "*Aleim* (God) בָּרָא *bara*, *created*"—gave the Brahmins an opportunity of magnifying the powers of their God *Brahm*, by aſſerting that he *renewed* the world at certain periods. For, "they believe "that the Univerſe cannot poſſibly laſt longer than ſeventy Yoogs, "which, when it comes, Brahm does not only annihilate the "whole univerſe, but even every thing elſe, as well Angels, ſouls,

" ſpirits, as infernal creatures. Then he remains in the ſame ſtate " he was in before the creation; but they ſay that after he has " a while reſpired, then he breathes again, and every thing is " created afreſh, as well angels and ſouls, as all other things; but " as for ſpirits, they are no more thought of. Yet for all this, " after ſeventy Yoogs more, all is annihilated again." (Marſhal. Phil. Tran. abridged by Jones, Vol. V. part 2. p. 165.)

This is confirmed in the Geeta, p. 94. " They who are ac- " quainted with day and night, know that the day of Brahma is " a thouſand revolutions of the Yugs, and that his night extendeth " for a thouſand more; as, on the coming of that day, all things " proceed from inviſibility to viſibility, ſo on the approach of that " night, they are all *diſſolved* in that which is called inviſible: even " the *Univerſe* itſelf, having exiſted, is again *diſſolved;* and now " again, on the approach of Brahma's day, by the ſame over-ruling " neceſſity, it is *re-produced**."

Brahm, the Great One, is the ſupreme, eternal, uncreated God of the Hindus—*Brahma*, the firſt created Being, by whom he made, and governs the world. Hence Mr. Maurice very properly derives theſe names from בר *bar*, to create, to renew: but with the Druids this word implied a cycle or turn, as *bara-roth*, a wheel-barrow, &c. &c. *bar-labhra*, a parable, &c.

* The Banians ſay that the world has been thrice deſtroyed; by a deluge, by wind, and by an earthquake; and that it will ſoon be deſtroyed by fire. (Lord.)

Nec perit in tanto quicquam, mihi credite, mundo:
Sed variat, faciemque novat, naſcique vocatur.
OVID. MET. L. XV. *f.* 4.

Hence the Iriſh noun *breith*, in the compound *nua-bhreith*, the Metempſychoſis of the Druids; and this, I believe, is the *Baal Berith* of the Shechemites, Judg. 8. 33. the God of revolutions or cycles, and not of purification, as Parkhurſt thinks. From this word בר *bar*, applied to the moon, is the Chaldean חבר *hober*, an aſtronomer, an obſerver of the revolutions of the moon and ſtars, *obſervator & contemplator ſyderum*, which the Lexiconiſts ſay is not a Hebrew word, but derived from the Arabic. From hence the Iriſh *Obair*, an obſerver of any kind, and *abar**, to relate, to declare; and hence I think that famous Druidical obſervatory, *Abery*, in England, owes its name: of which hereafter under the article *Phenicſhe*.— Arab. خبر *habar*, ſignavit, notavit, manifeſtatus & revelatus fuit; as a noun, ſignum; حباري *habary*, nomen avis magnæ. (Gol.)

The number *ſeven* has been eſteemed ſacred by the Eaſtern Pagans, from the earlieſt accounts of their religion and cuſtoms. The

* Hence *Abarat*, a manifeſtation, a poem, a work of meditation and ſtudy, a ready and pithy anſwer, not to be controverted. Whence *Abiris*, the famous Hyperborean; Suidas makes him a Scythian; he was probably an Indo-Scythian or Hibernian Druid, ſkilled in aſtronomy. It is ſaid that *Apollo* gave him an arrow: he renewed the alliance between his countrymen and the inhabitants of the iſland of *Delos*, where Apollo, or the *God*, appeared to him: *Duille* in Iriſh is God; the God of the elements, ſays O'Brien. Suidas ſays he wrote alſo of the generation of the Gods. Toland ſuppoſes he was a Druid from the Hebrides, or weſtern iſlands of Scotland, which was peopled by a colony of Indo-Scythians, or Aiteac Coti, as well as Ireland.

Hibernian Druids never pronounced the word, calling it *mor-ſeiſior*, the great ſix, although *ſeat* or *ſoith*, now written *ſeacht*, was an original term for *ſeven*, meaning a ſmall cycle or period; whence *ſeacht mainne*, a week, i. e. ſeven reckonings of ſolar light: for, as Parkhurſt obſerves, מני *Meni*, was a name under which the idolatrous Jews worſhipped the material heavens. This ſeems a very expreſſive and ancient attribute, and was probably an Egyptian one: (See Jerome on Iſa. 45. 11. as cited by Martinius Lex Etym. at *Menſa fortuna.*) Hence *Mann*, in old Iriſh poems, is ſometimes uſed to expreſs the Deity and ſometimes the heavens. *Soth* is an ancient name for the Sabbath: chez les anciens Orientaux le nom de la fête qu'ils nomment Sabbath & qui s'ecrivoit *Soth*. (Boulanger.)

This veneration of the number ſeven with the Pagans aroſe, in my opinion, from the Divine command to the Jews to obſerve the ſeventh day, the ſeventh week, the ſeventh month, the ſeventh year, and the ſeven weeks of years; of which we know neither the ſpirit nor the motive: the law of Moſes points out no cyclic idea, and militates againſt all Rabbinical traditions of the fatality of the number ſeven. Still have theſe Rabbins borrowed of the Pagans their idle ſtories of ſeven ſucceſſive renewals of the world, and that each will laſt ſeven thouſand years, and the final period will be forty-nine thouſand. The Cabiliſts ſay that our world is the ſecond, becauſe the firſt letter ב (B) in Geneſis expreſſes the number *two* (Baſnage.) Others ſay there are to be ſeventy generations from the deluge, but they carefully conceal what they mean by a generation. Even Auguſtin, who condemns the Pagans for their idle cyclic calculations, does not heſitate to ſay, that the Meſſiah has finiſhed the fifth age,

that we are in the ſixth, and that the diſſolution of all things will happen in the ſeventh, (Civ. Dei. l. 22. c. 30.) others ſay in 7777. The Japoneſe place their God *Amida* on a horſe with ſeven heads, as a ſymbol of the 7000 years the world is to laſt: to ſhew he is the God of cycles, he is crowned with a golden circle of the Zodiac. It is therefore not ſurpriſing that the Brahmins, and all other Pagan nations, have a period of ſeven days, or a week, and their great period of ſeventy Yoogs. All proceed from a vicious interpretation of the writings of the divine penman Moſes.

The Caherman Nameh of the Perſians relates, that *Simorg Anka*, or the Pœnix, being aſked his age, replied, "this world is very "ancient, for it has been already ſeven times repleniſhed with beings "different from man, and ſeven times depopulated. That the age "of Adam, or the human race in which we now are, is to endure "ſeven thouſand years, making a great cycle: that himſelf had "ſeen twelve of theſe revolutions, and knew not how many more "he had to ſee. See Aonac and Phenicſhe.

Hence alſo the Hebdome of the Greeks, or ſeventh day in honour of Apollo:

— — — — — — — ἡ ἑβδόμη ἱερὸν ἦμαρ,
Τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ. HESIOD.

For ever ſacred is the ſeventh morn;
For Phœbus then was of Latona born.

From the ſame confuſed ideas of the Trinity, the Pagans had the like veneration for the number *three* and its multiples; of which in its place.

Of the Hebrew בר *bar*, to create, the Perſians formed باري *barè*, God, the Creator, and of دور *duwir*, a cycle, داور God: ſo the Druids formed their *Bar-ceann*, God, i. e. head or chief of the creation, or of all cycles. In like manner, of *Uile*, firſt principle, they formed *Duille*, and in the plural *Duilleav*, God, that is, the *Di* (God) of the *Uilleav* elements. (O'Brien's Dict.)

The Perſians call the glory of the Supreme Being جلال الله *jellali Allah*, the glory of God; and ſay, that one ray of this divine glory reduced Mount Pharan in Arabia into duſt, and diſſolved into water the هيولا الاولي *heyuela al auely*, or the *firſt ſubſtance* that was created to *form* the world. ولي *uely*, in Perſic ſignifies firſt principle, root, origin; ſo *Uille* in Iriſh, as *cuig d'uilleav*, the five elements; in which, like the Brahmins, they included attraction or *Aid;* whence *Aide*, vapour, becauſe attracted by the ſun, or rarified by heat; whence one of the names of God, with the Brahmins, ſays Sir William Jones, is *Aditya*, the attractor. All theſe names revert to that ſchool of idolatry and Aſtronomy, Chaldea, viz. איד *Aid*, vapor, ignis, titio.

This fifth element is repreſented by our Druids by a ſquare, ſuſpended between the four other elements, in the former plate of the engraving in the Mithratic Cave of New Grange. In the Gypſy language *Dewla* is the name for God; and the Chaldee דחל *dahal*,

Deus, numen; whence the Druidical word *Deil-tre*, an idol, is not far diſtant; in the Chaldee plural טיהרין *tiharin*, Demones.—From *Aide*, vapour, the Druids formed *Ceal-aide*, the vapour of *Ceal*, heaven, Ch. חלל *Chall*, concavum; Samarit. *Challa*, cœlum, quod concavum; and hence the Engliſh *cloud*,—etymology unknown, ſays Johnſon.

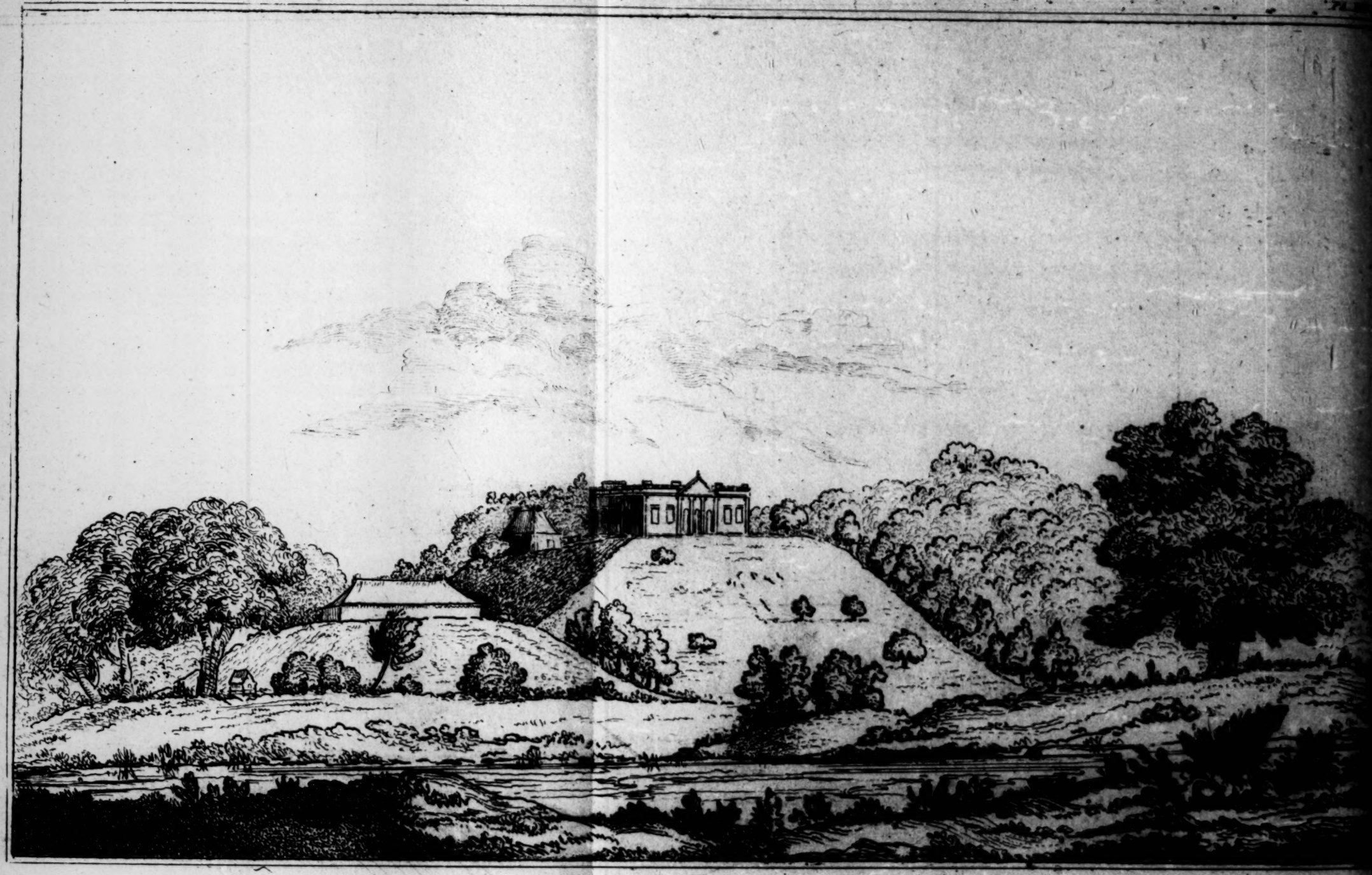
Aſtronomy was the parent of all idolatry: all their deities were *Cyclic*. Cycles was the grand myſtery of all their religion. In continual dread of the deluge, they pretended to foretell the future diſſolution of this world by idle and vain aſtronomical calculations. Hence the initiated ſwore by the cycles of the ſun, moon, and planets. "Omnes, qui inciderint, adjuro per ſacrum ſolis *circulum*, " inæquales lunæ curſus, reliquorumque ſiderum vires et ſigniferum " circulum, ut in recondjtis hæc haberent, nec indoctis aut profanis " communicent, ſed præceptoris memores ſint, eique honorem re- " tribuant." (Selden de Dis. Syr.—from Vettius Valens.)

[*To be continued.*]

Extract from the Turkiſh Manuſcript, deſcribed in Vol. I. *p.* 134.

حكايت روايت اولنور كه بنه درياي قرقيسا ده بربر
واردر آكه ارسلان اغزي ديرلر عجم دلنده دهن شير
ديرلر جميع درياده يوسك يريو قدر ديرلر اندن اشاغي
واقع اولان صويه مردابه ديرلر اصلا اندن اوته كيلر و ازمز
ريرا هركمي كه انده دوشه بهر حال غرق اولوب خلقي
هلاك اولور و متاعلري تلف اولور پس اول دهن شير
ديدكلري يرده توجدن بر مناره واردر آبوك اوستنده بربت
تومسلر در قامتي بر آدم بويي قدر در اياغ اوزرده ديكلمش
طورر اول بتي اوستاد شويله اتمشدر كه روزكار است
گچه اللري حركت ايدوب بوندن اوته گتهر ديو اشارت
ايدر زيرا آني گچن كمي سلامته چقماز يگجيلر اول
بتي اراقدن كوردكلري گبي ترارك ايدوب اندن اوته
گجمزلر ويانه دخي اوغز امزلر بلكه آردلرينه دونرلر

"It is related that in the ſea of *Karkiſa* there is a certain place called in Perſian *Dehan-i-Sheer*, or the lion's mouth, which is ſaid to be the higheſt place on the borders of this ſea. A river which comes from beneath this place is called *Murde-ab*, or the *dead water*.



VIEW of JAFFERABAD.

They ſay that no ſhip can go beyond this place, for that whatſoever veſſel falls into this gulph is altogether overwhelmed, the men periſh, and the goods on board are loſt. On which account a pillar of bronze has been erected in the place, called "The Lion's Mouth," on which is placed an idol of human form ſtanding on its feet.—The artiſt has ſo conſtructed this ſtatue, that whenever the wind blows, it moves its hands, as it were to point out, "Go not any "farther, as any ſhip which paſſes this ſpot ſhall not eſcape."—As ſoon as the ſailors behold this ſtatue, they proceed not any farther, nor go near the ſide where it ſtands, but immediately return."

View of JAFFERABAD, *near Chittagong.*

THE villa called *Jafferabad*, of which a view is annexed, (taken from an original ſketch in the collection of Lady Jones) is ſituated near Chittagong (or *Chatigam*) in Bengal, called by the Mohammedans *Iſlamabad*.

At this villa Sir William Jones reſided from the month of February to the end of May, in the year 1786. The mention of this minute circumſtance will probably recall to the reader's memory the following paſſage from Dr. Johnſon's Life of Milton.

"I cannot but remark a kind of reſpect, perhaps unconſciouſly "paid to this great man by his biographers: every houſe in which "he reſided is hiſtorically mentioned, as if it were an injury to "neglect naming any place that he honoured by his preſence."

از پند نامه شیخ فریدالدین عطّار

خبد بي خد آن خداي پاک را
انکه ایمان داد مشتي خاک را

انکه در آدم دمید او روح را
داد از طوفان نجات او نوح را

انکه فرمان کرد قهرش باد را
تا سزایي داد قوم عاد را

انکه لطف خویش را اظهار کرد
بر خلیلش نار را گلزار کرد

آن خداوندي که هنگام سحر
گرد قوم لوط را زیر و زبر

سوي او خصمي که تیر انداخته
پشهٔ کارش کفایت ساخته

The Firſt Chapter of the Pend Nameh *, or Book of Moral Counſels, by the Sheikh* Ferid'eddin Attar---*Tranſlated from the Perſian by* W. Ouseley, *Eſq.*

INFINITE praiſe to GOD, the moſt pure,—
To him who gave faith unto (Man) a handful of clay. (A)

To him who breathed his holy ſpirit into Adam,
And ſaved Noah from the deluge. (B)

To him who gave the powers of his vengeance to the wind,
That it might inflict due puniſhment on the tribe of *Ad*. (C)

To him who diſplayed his kindneſs and favour
Unto *his Friend* (D), and changed fire into a bed of roſes.

To the Lord, who, in the morning ſeaſon,
Utterly overthrew and confounded the fellow-citizens of Lot. (E)

Should any adverſary preſume to ſhoot his arrow againſt the Lord—
He has rendered even the little gnat (F) able to deſtroy him.

* A ſmall moral work, bearing the ſame title, and aſcribed to the celebrated poet *Sadi*, has been publiſhed at Calcutta, with an ingenious Engliſh verſion.

انکه اعدارا بدریا در کشید
ناقه‌را از سنگ خارا برکشید

چون عنایت قادر قیوم کرد
در کف داود اهن موم کرد

با سلیمان داد ملک و سروري
شد مطیع خاتمش دیو و پري

از تن صابر بکرمان قوت داد
هم از یونس لقمهٔ با حوت داد

آن یکي‌را اره بر سر مي نهد
دیگریرا تاج در سر مي نهد

اوست سلطان هرچه خواهد آن کند
عالمي‌را در دمي ویران کند

هست سلطاني مسلّم مرورا
نیست کس‌را زهرهٔ چون و چرا

آن یکي را کنج نعمت میدهد
دیگررا رنج و محنت میدهد

آن یکي بر تخت باصد عزّو ناز
دیگري کرده دهان از فاقه باز

He, who drew down his enemies (G) unto the ſea,
And brought a ſhe camel out of the hard rock. (H)

When the Almighty was pleaſed to beſtow aſſiſtance,
In the hand of David, he changed iron into wax. (I)

Unto Solomon he gave dominion and mighty power:
Deeves and *Peries* were obedient to his ring. (K)

From the body of the *patient man* (L) (Job) he gave nouriſhment to the worms:
And made Jonas, in like manner, a mouthful to the fiſh. (M)

He places a *ſaw* (N) upon the head of one of his ſlaves,
And a diadem upon the head of another.

He is the Supreme Ruler—all that he wiſhes, he does:
The univerſe, in a moment, he can deſtroy.

His empire is free, and ſecure unto him:
No one poſſeſſes the power of knowing how or in what manner.

He gives unto one treaſures and ſtores of good things,—
To another he aſſigns labour and affliction. (O)

He places one perſon on a throne, with an hundred dignities and luxuries,—
Whilſt he ſuffers another's mouth to gape from hunger and diſtreſs.

آن یکي پوشیده سنجاب و سمور
دیکري خفته برهنه در تنور

آن یکي بر پشت کمخا و نخ
دیکري بر خاک خواري بسته بخ

آن یکي را زر دو صد همیان دهد
دیکري در حسرت نان جان دهد

طرفة العیني جهان بر هم زند
کس نمي یارد که اینجا دم زند

انکه با مرغ هوا ماهي دهد
بندگانرا دولت شاهي دهد

بي پدر فرزند پیدا او کند
طفل را در مهد گویا او کند

مردهٔ صد ساله را حي میکند
این بجز حق دیکري کي میکند

صانعي کز طین سلاطین میکند
نجم را رجم شیاطین میکند

از زمین خشک روياند گیاه
اسمانهارا هم او دارد نگاه

He clothes one perſon in rich garments of ermine and of ſable,
And cauſes another to lie naked near ſome ſtove or furnace.

He places one on cuſhions of the fineſt Damaſcus ſilk,
And ſuffers another to be frozen on the cold earth of abject miſery.

To one perſon he gives two hundred purſes of gold,
Whilſt another conſumes his life in longing for a morſel of bread.

In the twinkling of an eye he can confound the world—
There is not any who can breathe here (without him.)

He who gave fiſhes as food to the birds of the air,
And to his ſlaves (men) power and dominion.

He who cauſed a Son to be brought forth without a father, (P)
And gave an infant in the cradle the power of ſpeech. (Q)

He reſtored to life one who had been dead an hundred years.
Who, but the Almighty God, could do theſe things?

That only artiſt, who forms emperors from clay,
And has made the ſtars wherewith to deſtroy (R) the devils.

From the dry earth he cauſes the graſs to ſpring up:—
He alſo is the keeper of the heavens.

ILLUSTRATIONS.

(A) According to ſome Mohammedan traditions, Man was firſt formed from ſeven handfuls of different coloured clay: whence the variety of complexions. *Adam* is derived by ſome from the Hebrew אדם *rubeſcere*, becauſe the clay of which he was formed is ſaid to have been reddiſh.

(B) See the ſtory of Noah at length in the Koran, سورة هود Chap. 11th. سورة نوح chap. 71, &c.

(C) The tribe of *Ad* was very powerful amongſt the ancient Arabians, but deſtroyed for their infidelity by a piercing wind, which continued inceſſantly for ſeven days and ſeven nights—from Wedneſday to Wedneſday. Koran سورة القمر chap. 54.

انّا اَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ
نَحْسٍ مُسْتَمِرٍّ تَنْزِعُ النَّاسَ كَأَنَّهُمْ
اَعْجَازُ نَخْلٍ مُنْقَعِرٍ

"Verily, we ſent againſt them a roaring wind on a day of con-
"tinued ill-luck: it carried men away as though they had been
"roots of palm-trees forcibly torn up." (Sale.)

(D) It is ſaid that Abraham, who is emphatically ſtiled خليل or *the friend of God*, having been thrown by order of Nimrod into an immenſe fire, the cords only were conſumed, with which he was bound, and the pile became to him as a delightful garden. Koran, سورة الانبيا chap. 21.

قُلْنَا يَا نَارُ كُونِي بَرْدًا و سَلَامًا عَلَى إِبْرَاهِيمَ

"We ſaid, O fire, be thou cold, and a preſervation unto Abra-"ham." (Sale.)

(E) Literally, the *people of Lot*, the inhabitants of Sodom and the neighbouring cities, whoſe deſtruction is related in the Koran, سورة الحجر chap. 15.

فاخذتهم الصيحة مشرقين فجعلنا عاليها سافلها و امطرنا عليهم حجارة من سجيل

"Wherefore a terrible ſtorm from heaven aſſailed them at ſun-riſe, "and we turned the city upſide down, and we rained on them ſtones "of baked clay."

So is this paſſage tranſlated by the learned Sale, whilſt Maracci (Vol. II. p. 383.) renders it thus, *Suſtulit ergo eos clamor (Gabrielis) ad ortum ſolis pervenientes.* According to which, M. Savary, in his French verſion, has *Au lever du ſoleil le cri de l'ange*, &c.—I have examined two fine MS. copies of the Koran in my own poſſeſſion, both containing a Perſian tranſlation, written in red ink,

between the lines of the Arabick text. They agree with Maracci, rendering the word صيحة *clamor*, *vox*, &c. one having بانگ the other صوت — And it is to be remarked that Mr. Sale himſelf tranſlates the ſame word (which occurs a few lines after) by *a terrible noiſe*.

(F) Nimrod having attempted to aſcend into the heavens and make war upon God, was puniſhed by a ſwarm of gnats, which deſtroyed his impious ſubjects; and one of thoſe creatures entering at the noſtril or ear of Nimrod, penetrated to his brain, and gave him the moſt excruciating torture.

(G) Pharaoh and his army drowned in the Red Sea. See the Koran, chap. 7, سورة الاعراف ch. 10, سورة يونس and ch. 20, سورة طه

(H) The Thamudites, an infidel race, requiring a miracle of the prophet *Saleh*, he cauſed a ſhe camel, big with young, to come forth from the heart of a rock. See the Koran, chap. 7, سورة الاعراف The Thamudites dwelt between Hejaz and Syria. See Pocock's *Specimen Hiſtoriæ Arabum*, 37.

(I) The learned D'Herbelôt (Bibl. Orient. Art. Daoud) mentions a tradition, that the iron which David uſed in making coats of mail, became in his hands as ſoft as wax. (Theſe coats of mail are alluded to in the Koran, chap. 21, سورة النبيا). Monſr. D'Herbelôt quotes on the ſubject of this tradition the Tarikh Muntekheb. But it is found in a much more ancient and valuable

chronicle, the *Tarikh Tabari*, which, in the hiſtory of David, has the following paſſage:

پس خداي تعالى اورا بفرمود كه زره كن از آهن و پش از ان كسي زره نكرده بود و خداي عزوجل آهن در دست داود نرم كرد همچون خمير و اورا بياموخت كه حلقه كن و چگونه بر هديگر وصل كن

" Then the Lord commanded him to make coats of mail of " iron; before that time none had made coats of mail; and the " Almighty cauſed the iron to be ſoft as dough in the hands of " David: and he taught him to make the rings, and how to join " them one within another."

The uſe of ring-armour in the Eaſt is, I believe, a cuſtom of the moſt remote antiquity.

(K) The power given unto Solomon of governing the winds, the dæmons, &c. is mentioned in the Koran, ch. 21, سورة النبيا and ch. 38, سورة ص The ring, on which his wiſdom and kingdom depended, is the ſubject of various traditions among the Mohammedans: one curious anecdote concerning it is related by Sale in his notes on the 38th chapter of the Koran.

(L) انا وجدناه صابرا " *Verily, we found him a patient man.*" Sale. Koran, ch. 38, سورة ص The ſtory of Job is alſo mentioned, ch. 21, سورة النبيا

(M) Koran, ch. 37, سورة الصافات

فالتقمه الحوت و هو مليم

"And the fiſh ſwallowed him, for he was worthy of reprehenſion." Sale.

(N) The word اره which is literally tranſlated a *ſaw*, may here perhaps ſignify ſome inſtrument of torture, faſtened on the heads of criminals. King Gemſhid is ſaid by ſome Perſian writers to have been cut in two by a ſaw applied to the crown of his head.

(O) This and the four couplets which immediately follow, allude to the inſcrutable deeds of the Almighty, who, for his own moſt wiſe and juſt purpoſes, allows amongſt men this unequal diſtribution of worldly enjoyments.

(P) The immaculate conception of the Virgin Mary is implicitly believed by the Muſulmans.

(Q) This alludes to a circumſtance in the hiſtory of Joſeph, to whoſe innocence an infant in the cradle is ſaid to have borne witneſs, when the wife of his maſter accuſed him before her huſband. This tradition, however, muſt be taken on the authority of the commentators, for the Koran, chap. 12, سورة يوسف only ſays,

و شهد شاهد من اهلها

"And a witneſs of her family bore witneſs." Sale.

(R) Literally *to ſtone them*, alluding to a tradition, that the Devils who endeavour to climb up into the twelve ſigns of the zodiack are driven away with ſtars, as with ſtones. The Mohammedans ſuppoſe thoſe ſtars which ſometimes appear as if falling, or ſhooting along the ſky, are darted by the Angels at thoſe inquiſitive dæmons, who would pry into the ſecrets of the heavenly ſphere. See the Koran, ch. 15, سورة الحجر.

Remarks on the Eaſtern Origination of Mankind, and of the Arts of cultivated Life---*By* GRANVILLE PENN, *Eſq.* F. S. A. *Continued from* No. I. *p.* 88.

THE Perſian Targum, which Walton has printed in the fourth volume of his Polyglott, apprehends the paſſage in the ſame ſenſe as the Chaldee paraphraſe and Joſephus. "*Fuit* UNIVERSUS POPULUS TERRÆ *unius ſermonis et verborum uniuſmodi. Et* POSTQUAM REMOVISSENT MANSIONEM SUAM *invenerunt vallem in terra Shinaar, et reſederunt ibi.*" The character of this commentary Walton thus repreſents: "Ex hujus paraphraſis cum aliis verſionibus collatione, multum utilitatis exſurgere facile percipiat lector Chriſtianus; cum *textum Hebræum plerumque feliciter exprimat*, verumque lectionum locique ſenſum conſenſu ſuo corroborat *."

In the eaſy and natural expoſition of the terms of the record here

* Vol. I. p. 162.

aſſerted, we perceive the entire conſiſtency of the great hiſtorian, and diſcern the connection between all the parts of his narrative, in Gen. viii. 4. ix. 20. x. and xi. 1, 2. For, in the firſt of theſe paſſages, he ſpecifies the place in which the fathers of the future race landed from the ark, and formed their *firſt eſtabliſhment*;—in the ſecond, he repreſents the beginning of their agricultural occupations in the ſoil on which they inhabited;—in the third, he enumerates the firſt families iſſuing from the ſons of Noah; and takes occaſion to advert to the eventual reſidence of their deſcendants;—and in the laſt, he very naturally proceeds to record their *firſt removal* from the ancient patriarchal ſeat.

Nor are thoſe above pointed out the only paſſages in which we find the LXX. aſcribe to the word קדם a notion of *the Eaſt*, when, in fact, no ſuch idea is intended by the ſacred writer. Thus, in Pſalm lxviii. 33. ψαλατε τῳ θεῳ τῳ επιβεβηκοτι επι τον ουρανον του ουρανου ΚΑΤΑ ΑΝΑΤΟΛΑΣ—ſo rendering the words בשמי שמי־קדם—which are properly rendered by Schmid "*ſuper cælo cæli* ANTIQUITATIS," conformably with our verſion. A ſimilar obtruſion, therefore, of a *geographical* reference in the paſſage of Geneſis that we have examined, where the writer deſigned to expreſs no other relation than of *time*, is that which has miſled ſo many even of the moſt diſtinguiſhed inveſtigators of antiquity, who have paid reſpect to the Moſaic hiſtory. Thus, among other great names, I am conſtrained, by the argument I have undertaken, to inſtance the excellent author of the juſtly celebrated *Analyſis of Ancient Mythology*, who is induced to conjecture of *two diſtinct ſeries of events*, when, in reality, I can find but *one* recorded. "It is my opinion,

"(ſays he) that there are two events recorded by Moſes, Gen. x. "throughout; and Gen. xi. 8, 9. One was a regular migration "of mankind *in general* to the countries allotted to them; the "other was a diſperſion which related to *ſome particulars* *."

But this hypotheſis, to which the conſecrated error of the Greek interpreters very naturally gave riſe, will, I think, yield to a deliberate expoſition of the original terms; and I cannot but cheriſh an humble hope, that the learning and candour of that great champion of ſacred truth will, upon a full appreciation of its merits, approve the explanation which is here defended.

It is impoſſible in this place to expoſe all the weighty reaſons which give me the confidence neceſſary for differing from ſo great a writer in the particulars of the hiſtory now before us: I ſhall therefore only briefly mention two. The firſt, becauſe the argument which he maintains in the beginning of his third Volume, reſts entirely on *the aſſumption*, that the word מקדם relates to *place*, without any preliminary examination of the other ſignifications of that word; whereas, if that poſtulate be refuſed him, and the critical teſt applied, I am impreſſed with the conviction that it will be found to relate wholly to *time*. My ſecond reaſon for diſſent is derived from that learned author's own interpretation of Gen. xi. 1, 2. "*And* EVERY REGION *was of one lip, and mode of ſpeech.* "*And it came to paſs, in the journeying* OF PEOPLE *from the Eaſt,* "*that they found a plain,*" &c. By this verſion he diſſolves the connection preſerved by our tranſlators between the clauſes, which

* *Analyſ. Anc. Myth.* Vol. I. p. 54. Note.

they correctly render, "ALL THE EARTH"—and "*as* THEY *journeyed.*" But his interpretation cannot, I apprehend, maintain itself before the original text; for though we should concede to him that כל־הארץ may be rendered, "*every region*," yet we cannot allow נסעם, by any construction, to signify "*the journeying* OF PEOPLE;" because the final ם is, in effect, a relative pronoun plural, whose antecedent is כל־הארץ, taken as a noun of multitude. It is rendered most literally by Simon, "ra profiſciſci *eorum*," i. e. "*omnis terræ*;" *the journeying* OF THEM, i. e. *of all the Earth*. This *journeying*, therefore, is that of the *plurality of perſons* indicated by the antecedent phraſe of כל־הארץ, "*all the earth:*" and this being granted, (which cannot be refuſed without ſetting aſide all grammatical order and relation) it will follow, that the journeying in Gen. xi. 2. was that of the whole of the human race then exiſting upon the earth, or, by a natural metonymy, and common in Scripture, "the journeying of all the earth." But the *ninth verſe* rivets the argument; in which it is expreſſly declared, that the parties concerned in the expedition and its failure were כל־הארץ—*omnis terra*—that is to ſay, the very ſubjects introduced in the *firſt verſe*, and of whom the whole ſubſequent adventure is predicated. To give, not only different, but oppoſite and contradictory ſenſes to כל־הארץ, *omnis terra*, in verſe 1. ויהי כל־הארץ שפה אחת, *Et erat* OMNIS TERRA *labium unum;* and in verſe 9. בלל יהוה שפת כל־הארץ, *Confudit Jehovah labium* OMNIS TERRÆ,—cannot, I think, be warranted by any thing naturally *ariſing out of* the contents of this moſt ſimple narrative. The whole of this point is learnedly diſcuſſed, and fully eſtabliſhed, by Perizonius; who, though he falls into the common

error of raiſing an hiſtorical argument upon no more ſecure foundation than an aſſumption, that מקדם relates to *the Eaſt*, yet clearly diſcerns, and as clearly demonſtrates, that the כל־הארץ, *all the earth*, in verſe 1, whoſe ſpeech was uniform, muſt be the ſame as the כל־הארץ, *all the earth*, in verſe 9. whoſe ſpeech was confounded *. And if he had taken the trouble to inveſtigate the force of מקדם, and had not been haſtily drawn into the vortex with thoſe who refer it, without examination, to *place*, he would, not only have vindicated an important part of the argument, but have alſo eradicated the *only cauſe* of controverſy, which conſiſts in the miſinterpretation of that word. For, being explained with relation to *place*, a new theatre for hiſtorical action is ſuddenly created, for which it is neceſſary to find actors; and the former ſcene of Armenia is forgotten, in the ſudden tranſport of the imagination to the other ſide of Aſia, and to the events there ſuppoſed to be tranſacting. But if, before this violent traverſe takes place, the intellect is permitted quietly to diſcern, that the hiſtorian only *continues his report*, and proceeds to ſhew what was FIRST OF ALL DONE by the new race of man, when population had had time to extend in numbers; then the judgement will be convinced, that no ſuch tranſition of thought is neceſſary for interpreting the hiſtory; and that the whole arrangement of a *weſtern retrogradation* is a *compound error*, iſſuing naturally enough out of the *ſimple error firſt admitted*, by attributing to *place* that which belongs excluſively to *time*.

If we now take a general view of the hiſtory before us, we

* *Origines Babylonicæ*, c. viii. p. 101, &c.

ſhall be able to infer it thus from the purport of the record.—That Noah and his ſons were firſt eſtabliſhed, after the retreat of the waters, upon the heights of Armenia, where they employed themſelves in cultivating a fertile ſoil *, and in tending the cattle which they had ſaved in the ark. There, the heads of the new world revived the arts of life that had been for ſome time ſuſpended, and called forth and imparted to the new race, the experimental knowledge which, for ſo many ages, had guided the ancient one. There, likewiſe, they rectified the obſervations of practical aſtronomy, by which the characters of time were to be commonly diſtinguiſhed, and adapted their former experience to the latitude, climate, and novel circumſtances of the ſituation into which they were thrown. From this center, as their numbers increaſed and grew to manhood, the borders of the neighbouring diſtricts could not fail to be explored, both on the northern ſide of the mountains, towards the

* It may be well, for obvious reaſons, to remark in this place, that although Tournefort did not meet with *the olive tree* in theſe parts, when he viſited them in the beginning of the preſent century, it is nevertheleſs inconteſtible, that it was a native plant in the neighbourhood of Araratia, not only as late as the days of Strabo, who was born in the vicinity of Armenia, and who flouriſhed about the time of Chriſt; but alſo many centuries afterwards. This is manifeſt from the Armenian geographer himſelf, who, deſcribing the province on the north-eaſt of Ararat, ſays, "Utia is ſituated upon "the weſtern bank of the Araxes, between Arſacha and the river Cyrus, or Kur:—"Olives and cucumbers *grow here*." Moſis Chorenenſis *Geographia*, p. 361. This writer is ſuppoſed by the learned La Croze (*Theſ. Epiſt.* Tom. III. p. 281.) to have lived in the ninth or tenth century of the Chriſtian era. There are few parts of the inhabited earth of which we are more completely ignorant than of the country lying between thoſe two rivers; it is very poſſible, therefore, that a more intimate acquaintance with it might inform us, that the olive ſtill continues to vegetate in the vicinity of Ararat.

beautiful territories, but variable climate, of Georgia; and on the southern side, towards the sultry plains, but the clear and serene atmosphere, of Mesopotamia. Seduced, at last, by the temperature of a more southern latitude, to quit their primeval seats, and to throw themselves into the great unknown wilderness of Asia nearer to the sun, they naturally took Euphrates for their guide; which, springing from sources familiar to them in Armenia, flowed forward in the very direction which they were curious to pursue.

— — — — ορεων απο παιπαλοεντων
φαινετ' απειρεσιω ποταμω ροος ΕΥΦΡΗΤΑΟ·
ὁς δη τοι πρωτον μεν απ' ωρεος ΑΡΜΕΝΙΟΙΟ
μακρος επι νοτον εισι, παλιν δ' αγκωνας ελιξας
αντην ηελιοιο μεσην ΒΑΒΥΛΩΝΑ περησας,
Περσιδος εις ἁλος οιδμα θοην απερευγεται αχνην.

Dionys. Perieg. 976.

" *From the high mountains the stream of the great* EUPHRATES " *appears, which, rising in the* ARMENIAN *mountain, runs first* " *in a direction South; then, bending towards the East, it traverses* " *in its course the city of* BABYLON, *and disembogues its rapid* " *waters into the Persian Gulph.*"

Conducted by this great stream, according to the practice of those who explore extensive and unknown regions, they came at last, " *by a circuitous course,*" according to the tradition preserved by Berosus, to the plain of Senaar, the site of the afterwards famous Babylon, where they made their stand. That confused tradition

relates, that the Patriarch, (whom it calls Siſuthrus) as ſoon as his ark had taken ground in Armenia, diſappeared; but that all his aſſociates who ſurvived him, immediately ſet forth—περὶξ—*by a circuitous progreſs*—to Babylon *. Here they engaged in the erection of that great and memorable fabric, from which THE MASTER OF THE EARTH cauſed them to deſiſt, and, abandoning their firſt deſign of inſeparable union, to diſperſe themſelves FROM THAT CENTER—or, in the words of the ſacred hiſtorian, "FROM "THENCE, *upon the face of all the earth* †." A diſpenſation, whoſe moral and final purpoſe will ever afford to a contemplative mind an exhauſtleſs theme for devout admiration!

It would naturally follow from this ſpirit of diſperſion, ſucceeding to the former ſpirit of union, that different families would purſue different courſes, according as their taſtes, pre-poſſeſſions, or expectations, under the influence of Divine control, would point their journies to thoſe ſeats, anticipated in the order of the hiſtory, and expreſſed in the genealogy inſerted in Gen. x. Some would, doubtleſs, remain upon a ſpot which had preſented to them ſo many allurements; ſome would follow the courſes of different neighbouring rivers, flowing either into the Mediterranean or the Perſian Sea; or would purſue the baſes of thoſe enormous chains of mountains which ſtretch ſo far to the eaſtward: whilſt others, and perhaps

* ΠΕΡΙΞ πορευθηναι εις Βαβυλωνα. The *circuity* of the journey is here naturally accounted for, by the circuitous courſe of Euphrates. Compare *Analyſ. Ant. Mythol.* Vol. III. p. 25.

† Gen. xi. 8, 9.

some of the most wary and judicious, disgusted with the woful issue of their expedition, and yearning for the happy seats in which the care of Providence had first deposited them, would—*iterare cursus relictos*—and, re-ascending the banks of Euphrates, joyfully resume possession of the scenes of their infancy. The family of IAPHET seems to have been principally forward in taking the latter step, and to have reinstated themselves in the seat of their great progenitor, and in its delightful neighbourhood. This sufficiently appears, both from the evidence of names, and the consanguinity of nations; and it is demonstrated, by the general tenor of local tradition, delivered by the Armenian historian, and corroborated by the neighbouring traditions of the Georgians; both of whom claim, as a common stock, a descendant of IAPHET in the fourth generation, whom the former calls THORGOM *, the latter TARGAMOS †, and the LXX. Θοργαμα. From hence they gradually diffused themselves over the luxuriant countries of the great Isthmus containing the modern kingdoms of Georgia, Imiretia, &c.; but formerly comprehended under the vague and unsatisfactory designation of Scythia; in which were Colchis, Phasis, and various other names renowned in early Grecian fable.

—— —— —— ενθα τε Φασις
Κιρκαιην κατα νωτον ελισσομενος πεδιοιο,
Ευξεινω παλι χευμα θοως επιρευγεται αχρις
αρξαμενος το πρωτον απ᾽ ουρεος ΑΡΜΕΝΙΟΙΟ.

* Moses Choren. p. 12, 13. and Michaelis *Spicel. Geogr.* P. I. p. 76, 77.

† *Memoir of a Map of the Countries between the Black Sea and the Caspian*, p. 53.

τε δὲ πρὸς ἀντολὴν βορέην τ' ἐκπεκλίται ἰσθμος,
ἰσθμος Κασπίης τε καὶ Εὐξείνοιο θαλασσης. *Dion. Perieg.* 691.

"*There* PHASIS, *ſpringing from the* ARMENIAN *mountain,*
"*and rolling along the wide ſurface of the* CIRCÆAN *plain, diſ-*
"*charges his rapid ſtream into the Euxine waters; while, to the eaſt*
"*and north of his courſe, extends the* ISTHMUS *that ſeparates the*
"*Caſpian and the Euxine Seas.*"

"This whole country (ſays a modern writer) is ſo extremely
"beautiful, that fanciful travellers have imagined that they had
"here found the ſituation of the original Garden of Eden. The
"hills are covered with foreſts of oak, aſh, beach, cheſnuts, wal-
"nuts, and elms, encircled with vines, growing perfectly wild,
"but producing vaſt quantities of grapes. From theſe is annually
"made as much wine as is neceſſary for the yearly conſumption:
"the remainder are left to rot on the vines. Cotton grows ſponta-
"neouſly, as well as the fineſt European fruit trees. Rice, wheat,
"millet, hemp, and flax, are raiſed on the plains, almoſt without
"culture. The valleys afford the fineſt paſturage in the world;
"the rivers are full of fiſh; the mountains abound in minerals,
"and the climate is delicious: ſo that nature appears to have
"laviſhed on this favoured country every production that can con-
"tribute to the happineſs of its inhabitants*." The deſcendants
of the families eſtabliſhed in theſe parts, ſpreading round the north

* *Memoir of a Map*, &c. p. 46.

of the Euxine, more anciently called the Axine, or ACSINE, diſtributed themſelves into Thrace, &c.; others, along its ſouthern ſhores, attained the paſſage of the Helleſpont; while ſome, ſtretching round the north and ſouth of the Caſpian, extended themſelves into Tartary, Media, and other countries running eaſtward upon thoſe parallels; leaving in moſt places where they went the laſting monument of their names.

But this is not the place to proſecute the intereſting details to which this inquiry leads; I ſhall, therefore, only recapitulate what we have ſo ſatisfactorily collected from the amplitude of the ſacred text. That the FIRST SEPARATION or diſperſion of the renovated race of mankind, took place upon THE BANKS OF EUPHRATES; at the period of which event, all the reſt of the earth, Eaſt and Weſt, North and South, was abſolutely deſtitute of all human inhabitants. That the members of the human race, thus diſperſed, carried with them, in every direction in which they migrated, portions from THE SAME COMMON STOCK OF KNOWLEDGE, religious, moral, natural, and economical; which, to borrow words from Sir William Jones, "inſtead of travelling weſtward only, as "it has been fancifully ſuppoſed, or eaſtward, as it might with "equal reaſon have been aſſerted, were expanded in all directions." And that, on the iſſue of the ſeparation, the FAMILY OF IAPHET—the true "IAPETI GENUS"—from whoſe poſterity the northern parts of Aſia and the greater part of Europe were peopled, reſumed the ancient northern reſidence, which had been abandoned for the new experiment of Babylon. And I ſhall cloſe theſe conſiderations with the remarks of two learned writers, by which the reader will

perceive, how amply ſome important *poſtulata*, demanded by M. Bailly in conſequence of his inveſtigation of the fragments of ſcience and tradition, are conceded, or rather anticipated, by the Sacred Hiſtory; and how abundantly his "*Anterior people*"—and his "*Common channel for the tranſmiſſion of their knowledge*"—are ſupplied, by the *Antediluvian race of man*—and by the *ſole ſurvival of the patriarchal family of Noah*.

"I am able upon the high authority of Mr. Haſtings to aſſert, "(ſays Mr. Maurice) that an immemorial tradition prevails at "Benares, that the ſciences originally came from a region ſituated "in FORTY *degrees of northern latitude*. This, in fact, is the "latitude of Samarcand, the metropolis of Tartary; and by this "circumſtance, the poſition of M. Bailly ſhould ſeem to be con-"firmed. But, let it be remembered, that it is equally the latitude "where the ARK OF NOAH reſted; from which venerable per-"ſonage, and from which favoured country, and its adjoining "diſtricts, I muſt ſtill contend, *all the ſciences of the poſtdiluvian "world originally flowed**."

This valuable remark of Mr. Maurice gives confirmation to the opinions of a learned writer of the laſt century, which are expreſſed by his tranſlator in the following words.

"We will aſcend higher (ſays this writer) in ſearch after the "original of the barbaric philoſophy; higher, I ſay, than the times

* Maurice's *Hiſtory of Hindoſtan*, Vol. I. p. 208.

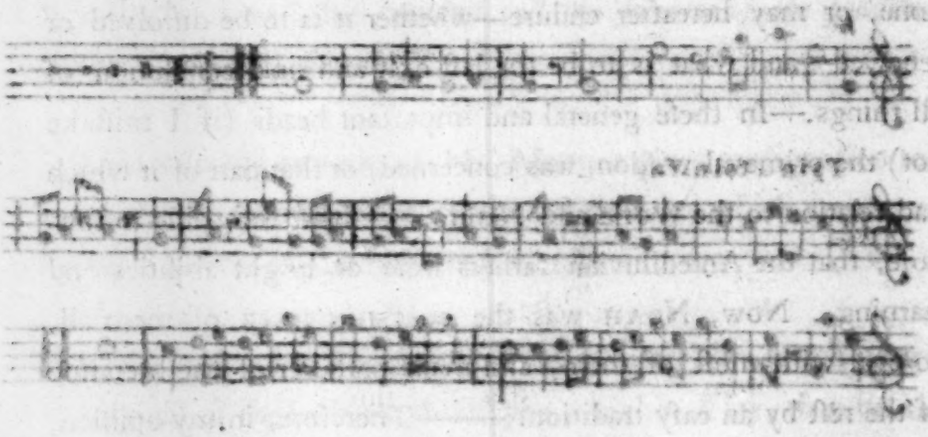
" of Moſes or Abraham; we will proceed even to THE DELUGE,
" and NOAH, the common father of Jews and Gentiles; a great
" man, a ſincere worſhipper of the Deity, and *whoſe knowledge*
" *extended to* BOTH WORLDS. What ſhould hinder us from be-
" lieving, that thoſe heads of theology and philoſophy, which are
" found among the ancient barbaric nations, deſcended from THIS
" FOUNTAIN, this ORIGINAL MAN, to his poſterity, the per-
" ſons who lived after the deluge? Noah is reported to have de-
" livered moral precepts to his ſons and kinſmen, which are uſually
" called *the precepts of Noah;* and why not alſo doctrines, which
" may as juſtly be called *the doctrines of Noah?* For as thoſe pre-
" cepts were not about inconſiderable things, or duties of leſs mo-
" ment, but had a reference to thoſe which were highly neceſſary
" to the improvement of human life; ſo alſo theſe doctrines reſpect
" the principal orders and moſt important articles of the natural
" world; as, how it began—in what form and ſtructure it firſt
" appeared—what changes or violent motions it has already under-
" gone, or may hereafter endure—whether it is to be diſſolved or
" renewed—and what is to be the laſt exit and final concluſion of
" all things.—In theſe general and important heads (if I miſtake
" not) the primeval wiſdom was concerned, or that part of it which
" had relation to the World and Nature.——It is reaſonable to ſup-
" poſe, that the Antediluvian fathers were of bright abilities and
" learning. Now, NOAH was the COMMON HEIR of them all,
" co-eval with moſt of them, and made partaker of the literature
" of the reſt by an eaſy tradition.———Therefore, in my opinion,
" *this* INHABITANT OF BOTH WORLDS *then delivered the* LAMP
" OF LEARNING *from* ONE *to the* OTHER; and propagated through

" the univerſe, together with his offspring and primitive people,
" ſome ſeeds of natural and moral doctrine. But in after ages they
" very much declined; and I muſt freely acknowledge, that thoſe
" ſeminal doctrines were almoſt choaked by the prevailing tares *."

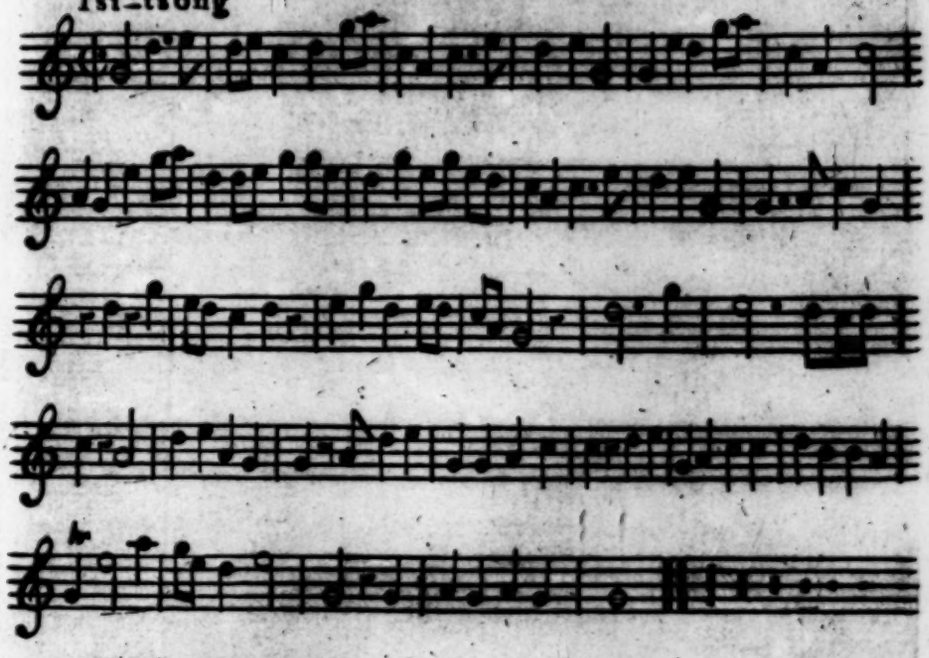
* Dr. Thomas Burnet, *de Originibus rerum.* Part I. c. 14. *Engl. Tr.* p. 244.

Chineſe Tunes.

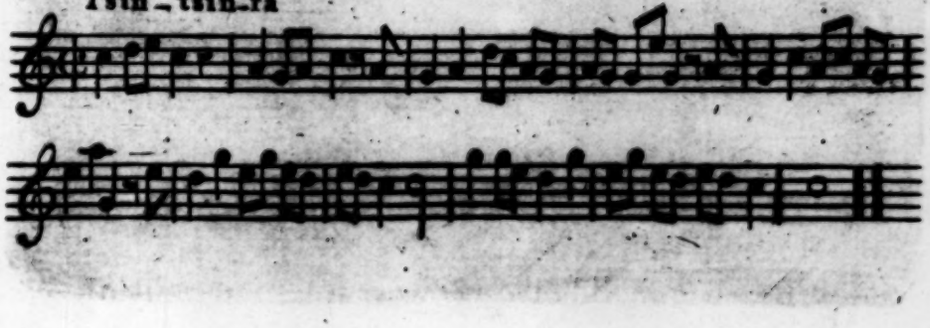
THE tunes ſet to muſick in the annexed plate were brought from China (with thoſe before given in Vol. I. p. 343) by Eyles Irwin, Eſq. M. R. I. A. &c.



Tsi-tsong



Tsin-tsin-fa



Sketch of an Eſſay on the Lyrick Poetry of the Perſians *---*By* W. Ouseley, *Eſq.*

IN our endeavours to trace the ſtream of Perſian poetry to its ſource, we are hindered from penetrating into remote antiquity by that Arabian torrent which, in the ſeventh century of the Chriſtian æra, overwhelmed the empire, and ſeems to have effaced almoſt every veſtige of the ancient literature of Perſia. The works, therefore, of thoſe poets who have written ſince that period, muſt be the ſubject of my obſervations in the following pages; which, however, will exhibit little more than ſketches of ſuch only as have handled the common ſubjects of Perſian lyrick poetry, and ſung the praiſes of beauty, love, and wine. To odes, ſonnets, and other ſhort

* The following pages exhibit merely the outlines of an eſſay, which I originally deſigned to publiſh in a diſtinct volume, before the ſtudy of Aſiatick hiſtory and antiquities had wholly engroſſed my attention. In that work I intended to illuſtrate every ſentiment, and prove every aſſertion, by numerous quotations from the lyrick poets, and to ſubjoin near ſeventy odes, elegies, and ſonnets, from *Hafiz*, *Sadi*, *Jami*, *Anvari*, *Oorfi*, *Helali*, *Shems Tabrizi*, *Saieb*, *Khacani*, *Senai*, and ſome others; giving the Perſian text with the literal tranſlation. The preparation of ſo extenſive a work for the preſs, would engage a greater portion of my time than I can at preſent beſtow; and although the quotations and odes are already tranſlated, the inſertion of them here would render theſe ſketches too prolix for ſuch a periodical Miſcellany as the Oriental Collections.

poetical compoſitions on thoſe and ſimilar ſubjects, perhaps none, ſince the ages of claſſical antiquity, can with greater propriety than the Perſians apply the epithet *lyrick:* ſince their *Ghazzels* * are literally ſung to the muſical accompaniment of the *Barbut* †, (an inſtrument probably borrowed, like its name, from the Greeks) or of the *Chenk* ‡, a kind of harp, in which an antiquary might diſcover ſome reſemblance to the χελυς of the ancients, and perhaps to the *Theban* lyre §. Thoſe *Ghazzels*, or odes, whether amatory or Bacchanalian, a Minſtrel ‖, or profeſſed muſician, ſings to the voluptuous Perſians, who delight in feaſts and convivial meetings. Theſe ſongs we may ſuppoſe the hired performer to have learned by heart. But it is probable that the poet himſelf, inſpired by wine, may ſometimes ſnatch the lyre, and utter his extemporaneous verſes in cadence to its tones: or, if not ſkilled in the management of the inſtrument, recite his poetry to the accompaniment of the muſician. Thus Jami exclaims,

مطرب امشب ساز کن با نالهٔ من چنک را

"This night, O minſtrel! tune thy harp to the note of my lamentation!"

Thus, the wildneſs and irregularity of ſeveral odes of Hafiz, the Anacreon of Perſian poets, may be accounted for; and though we cannot ſuppoſe that all the ſonnets written have been actually ſung,

* غزل † بربط ‡ چنک

§ Bruce, Vol. I. ‖ مطرب Mutreb.

yet, from the rapid ſucceſſion of extravagant thoughts and unconnected ſtanzas which we find in the greater number of theſe ſongs, it would appear that they were compoſed during the influence of intoxication. Indeed, ſo rapid are the changes in many ſonnets, that almoſt every ſtanza preſents ſome new image, ſome thought unconnected with any preceding or following; ſo that, without injury to the general tenour or ſenſe of the poem, a ſtanza might be cut off or added. And one would be induced to believe, from the extraordinary wildneſs and incoherence in ſeveral of theſe compoſitions, that the minſtrel, having forgotten ſome of the original words, had filled up the air with any verſes floating in his memory, the firſt that occurred ſuitable to the rhyme and metre, though borrowed from a different ſonnet, and foreign to the ſubject of thoſe he had ſung before. The *Mutreb*, or muſician, himſelf may be ſuppoſed not unfrequently affected by the general inebriation. Feridd'eddin Attar, in his admirable romance on the loves of *Khoſru* and *Gulrokh* *, gives a charming ſonnet, which was ſung to the melody of the Chenk and other inſtruments at a royal entertainment, and concludes it by ſaying, that

چو مطرب زاین سخن بر گفت شهزاد
میان باغ از مستي بیفتاد

" When the minſtrel had proceeded in this ſong as far as the word
" *Shahzad*, he dropt down in the garden from intoxication."

* خسرو گلرخ

Attar's deſcription of this magnificent banquet gives a very pleaſing, indeed a brilliant, idea of Aſiatick luxury. The painted repreſentation of Perſian feaſts, which are to be found in ſome manuſcripts, agree with the poetical deſcription. The prince, ſeated on a raiſed ſofa or cuſhion, receives either from the hand of his princeſs, or of the young cup-bearer, a goblet of wine; the gueſts in turn are ſerved round, the muſicians are ſeated in a corner, and dancing women are frequently repreſented in various attitudes—Theſe feaſts are ſometimes ſuppoſed to be celebrated during the hours of nocturnal coolneſs: and, the paſſage I above mentioned, deſcribes the ſcene to be the flowery bank of a clear and refreſhing ſtream; where a thouſand nightingales in the bordering roſe trees join their voices to the melody of the Chenk and Barbut. Perfumes are ſcattered all around, "and lovely nymphs, with faces bright as "the moon, and ringlets black and fragrant as muſk, appear on "every ſide."

زیکسو ماه‌رویان ایستاده
زیکسو مشکبویان ایستاده

He concludes the deſcription of this princely banquet (too long to be given here entire) with the following appeal to his reader:

سمع و مستي وقت جواني
ثمل صد برگ و آواز اغاني

مي و آب روان و نور مهتاب
سمع بلبلان و شمع خوش تاب

رخ حور و هواي صبحگاهي
همي چون جمع شد دیگر چه خواهي

" All that can charm the ear, the pleaſures of wine, the ſeaſon " of youth, full-blown roſes*, and the minſtrel's ſong,—wine and " a purling ſtream,—ſoft moon-beams,—the melody of the nightin- " gale, and the clear light of torches, the faces of nymphs lovely " as Houries, and the fragrant breath of early morn——when all " theſe are combined, what more canſt thou deſire?"

But theſe are royal feaſts. Of the more humble and more frequent entertainments and feſtive meetings which our lyrick poets allude to, it will be neceſſary to ſay a few words before I proceed to give any ſpecimens of thoſe ſongs that contribute ſo much to the pleaſures of the ſcene. They are compoſed of ſeveral men of looſe manners and libertine characters, for ſuch we may repute thoſe who could openly infringe the Mohammedan prohibition of wine—ſuch, indeed, as Jami deſcribes in one of his Bacchanalian ſonnets,

بدنام و شهر رانده و رسواي عالميم
اي پارسا ز صحبت ما اجتناب کن

" We are of infamous character—outlaws, and diſgraced in the " opinion of the world. O you, who are honeſt and chaſte, ſhun " our ſociety!"

* Literally, the roſe of an hundred leaves—*gul ſad berk*—I believe a particular ſpecies.

Aſſembled for the purpoſe of drinking at their eaſe in the wine tavern, the maſter of it ſupplies them with the intoxicating beverage produced from the grape, probably of Shiraz. Here, whilſt they relate fictitious ſtories, and liſten to ancient romances, or talk of their favourite pleaſures, the *Sauky* carries round the wine in cups, and the muſician ſings to his harp the praiſes of the exhilarating liquor, or utters the impaſſioned addreſſes of fond deſire in Bacchanalian odes or amatory ſonnets. Of the former, the Sauky is generally the ſubject; and, I fear, but too frequently the object of the latter. That the muſician is himſelf often intoxicated, may be proved from various paſſages in *Anvari*, *Sadi*, *Khoſru*, and many other poets, beſides that which I have already given from *Attar*. It is probable that his hearers during the greater part of the entertainment being in a ſimilar ſtate, require not in his ſongs any regularity of compoſition or continuation of thoughts: it is ſufficient that his ſubject be their favourite enjoyments; the delights attendant on ſpring, the melody of the nightingale, the fragrance of the roſe, the pleaſures of wine, and the moſt ſenſual gratifications of love are to be his theme; and if recited in cadence to the tones of the inſtrument, and if the rhyme reſt pleaſingly on the ear, little attention will be paid to the connection of thoughts or the order of their ſucceſſion.

II. It is not, however, to be imagined that theſe are the only ſubjects (though the moſt frequent) of lyrick poetry among the Perſians; the praiſes of his prophet or favourite ſaint, the eulogium of a munificent and princely patron: of the poet's native place, philoſophical maxims, leſſons of practical morality and metaphyſical obſcurities, are often intermingled in the variegated page, in which,

too, he ſometimes aſpires to celebrate his creator in lofty and animated verſe. But that the Perſian lyre is in reality ever tuned to ſuch exalted ſtrains I cannot venter to aſſert; it is much to be feared that the ſtrings, relaxed from too frequent tinkling in the concert of unhallowed mirth, would but feebly vibrate in the ſolemn ſymphony of devotion.

Here, however, the poet has well performed his part, and in almoſt every Divan or collection of poems, may be found the moſt animated and ſublime deſcriptions of the attributes and glories of the Deity, whom the Perſians invoke for aid and heavenly inſpiration as the pagan claſſicks addreſſed themſelves to Apollo or the favourite muſe. Indeed there is ſcarce any Perſian work, on whatſoever ſubject, in proſe or in verſe, which is not prefaced by a fervent prayer to heaven, or praiſes of the creator's name: thus *Firdauſi* opens his great heroick poem the *Shah Nameh*.

بنام خداوند جان و خرد
گزین برتر اندیشه برنگزرد

خداوند جان و خداوند رای
خداوند روزی ده رهنمای

خداوند کیهان و گردان سپهر
فروزنده ماه و ناهید و مهر

" In the name of him who is the Lord of Life and of Reaſon,
" than whom imagination cannot conceive any being more exalted!

" Lord of the ſoul! beſtower of underſtanding! our daily ſupport!
" our guide! maſter of this world! lord of the celeſtial ſpheres!
" who has enkindled the ſun, the moon, and the evening ſtar," &c.

In this manner *Nizami* begins his excellent romance of *Laila* and *Mejnoun:*

اي نام تو بهترين سر اغاز
بي نام تو نامه كي كنم باز

" Oh thy divine name! the beſt exordium—
" Without thy name how could I commence this poem?"

and his *Mukhzen al iſrar*, مخزن الاسرار or treaſury of ſecrets:

بسم الله الرحمن الرحيم
هست كليد در كنج حكيم

" In the name of God, the clement, the merciful,
" (Theſe words) are the key to the ſtorehouſe of wiſdom.

Emir Khoſrù's poem intitled *Neh Spiber*, نه سپهر or the Nine Spheres, opens with a ſublime rhapſody on the divine attributes and mercies, beginning

خدارا كنم بر سر نامه ياد
كه بر بنده درهاي معني كشاد

" Let me begin this work by celebrating God,
" Who opened the doors of knowledge to me his ſlave."

And indeed the Persian poets generally conclude, as well as they begin, with mention of the Deity.

Theognis thus in the first lines of his Γνωμαι addresses Apollo:

Ω ανα Λητους υἱε Διὸς τεκος ουποτε σειο
Λησομαι αρχομενος ουσὲ αποπαυομενος.
Αλλ αιει πρῶτον τε κα υστατον, εν τε μεσοισιν
Λεισω.

"O King! offspring of Latona, son of Jupiter, never shall I "forget thee, beginning or ending—thee shall I sing, first, last, "and in the middle.

The sublime opening of Jami's celebrated poem *Yusouf ve Zeleikha*, admirably translated by the learned Professor White *, is sufficient to demonstrate the powers of our Persian writers in this stile; and without placing in competition with it, either the original (by an anonymous poet) or my own version, I shall not scruple to refer the reader to some beautiful lines on the Deity, printed in the first volume of these Collections †.

III. We now descend to the praises of the Prophet, for which, in the Divans of several poets, a distinct space is allotted; here they ascribe to Mohammed every virtue that can adorn a celestial spirit, and every grace and charm that can dignify a mortal: thus Sadi

* See the appendix to the *Institutes of Timour*.

† Oriental Collections, vol. I. p. 36.

begins an ode, of which every *beit* or couplet ends in the prophet's name :

ماه فرومانداز جمال محمد
سرو نباشد باعتدال محمد

" The moon is dejected at the ſuperior beauty of Mohammed.
" There is not any cypreſs equal in graceful ſtature to Mohammed."

IV. Having paid due homage to his prophet, the poet ſinks to earth, and celebrates in ſtrains of the moſt fulſome adulation the praiſes of his patron; praiſes which none but an Aſiatick could offer or accept without a bluſh—whilſt the poet moſt probably is inſincere and the patron undeſerving. The immortal Hafiz mentions his diſappointed hopes of favour and reward from the King of Yezd; and the Perſian Homer, Firdauſi, has loudly recanted all his eulogium of the ungrateful Sultan Mahmoud. I ſhall not here dwell on the ſubject of hyperbolical panegyrick, which I truſt will long continue to offend every European taſte; I ſhall only remark, that the poet, who from the uſage of earlieſt times in Aſia, and the nature of deſpotick governments, might be pardoned for his ſervility and adulation of the patron on whom his fame (perhaps his ſubſiſtence) depends, often takes occaſion to celebrate himſelf, ſings the praiſes of his own poetry, and congratulates his country on having produced ſuch a prodigy of eloquence. Hafiz declares, that " the heavenly " concert, led by Venus herſelf among the Spheres, does not excel " the melody of his own ſtrains."

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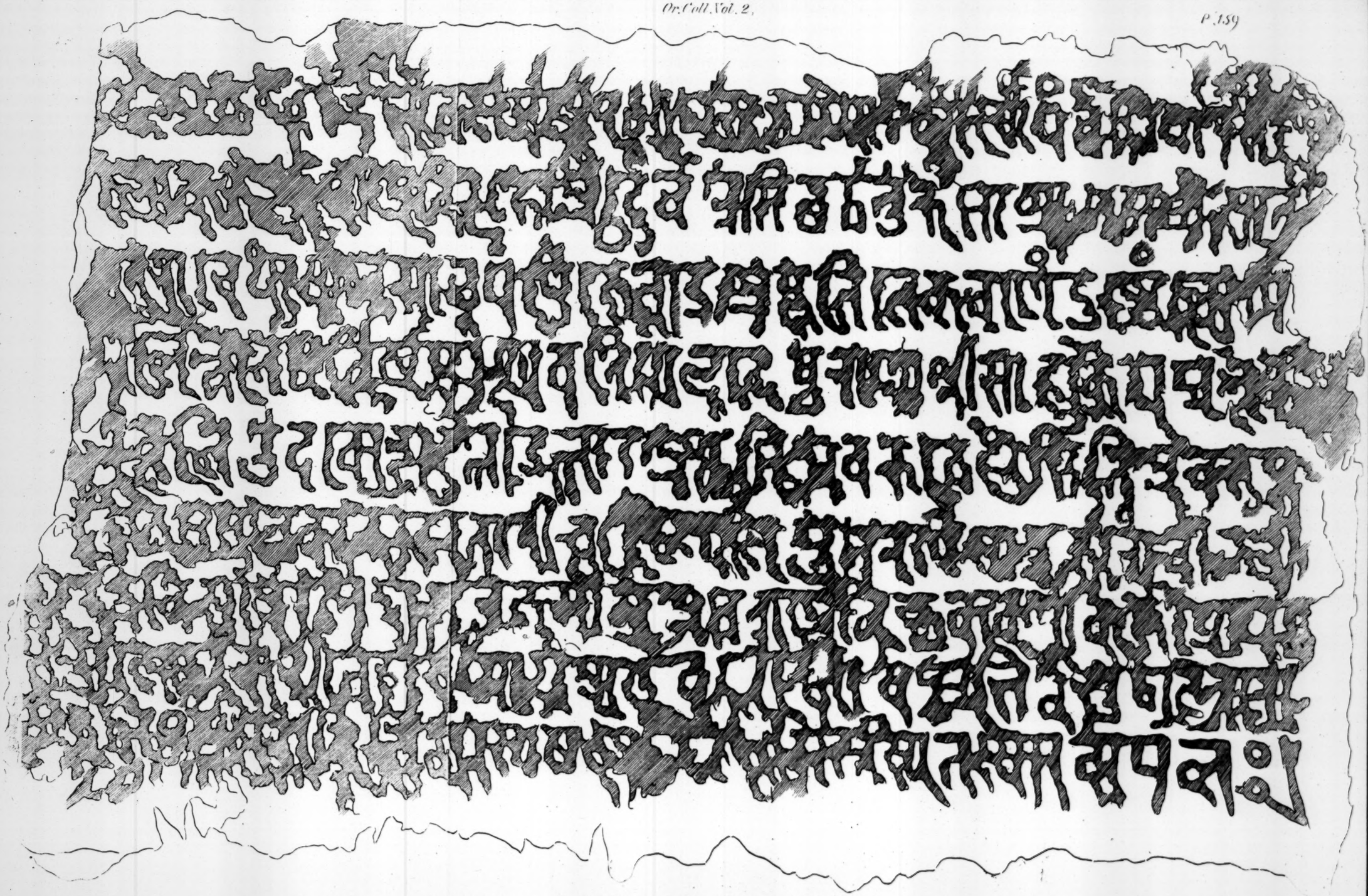


غزل سرايئ ناهيد ضرفهٔ نبرد
در ان مقام كه حافظ برآورد آواز

And Sadi concludes one of his ſonnets by informing us, that "every "country is remarkable for ſome ſtaple commodity, ſome article of "which it boaſts;" thus, ſays he,

شكر از مصر و سعدي از شيراز

"Sugar-candy comes from Egypt—*Sadi* from Shiraz."

To be continued.

Sanſcrit Inſcription.

On a ſtone preſerved in the Britiſh muſeum is an inſcription of nine lines, in antient Sanſcrit characters, of which an exact repreſentation (of the ſame ſize with the original) is given in the annexed plate. Accident or time has totally effaced ſome of the letters, and conſiderably injured others; but all the appearances which the face of the ſtone exhibits are faithfully repreſented, ſo that the antiquary may poſſeſs every advantage which he could poſſibly derive from an actual inſpection of the original: and he will find at the end of this number a reduced engraving (in the miſcellaneous plate) of the ſtone, with the rude ſculptures above and under the inſcription.

الحكايت الول من حكايات الف ليلة و ليلة

بسم الله الرحمن الرحيم

ذكر و الله اعلم في غيبه واحكم و اعز و اكرم فيما مضي و
بتقدم وسلف من احاديث الامم انه كان في قديم الزمان ملكان
من بني ساسان اخوان شقيقان من ام و اب و كان الكبير
يسمي شاه هربان و الصغير شاه زيان و كان الصغير متولي بلاد
سمرقند و الكبير والي بلاد الصين و لم يزالوعلي هذا الحال
الحسن قال الراوي فلما كان بعض الليام اطلع الملك الصغير شاه
زيان على زوجته راقدة مع الطباخ فقتل الثنين و دفنهما و

Introductory Chapter of the Arabian Tales, Tranſlated from an original Manuſcript, by* JONATHAN SCOTT, *Eſq*

In the name of God, the clement, the merciful.

It is related, (God knows the truth, and will judge, diſtinguiſh, and properly appreciate what hath paſſed, and is to come, in the hiſtories of mankind;) that there were in a former age two princes of the Houſe of Saſſan, full brothers by mother and father.

The elder was named Shaw Herbaun, and the younger Shaw Zeaun. The younger was ſovereign of the Empire of Samarcand; the elder, monarch of the regions of China; and they did not move from their countries for ſome years.

The hiſtorian relates, that after ſome time had paſſed, the younger prince, Shaw Zeaun, had intelligence of his wife† intriguing with the cook: then he ſlew them both, and buried them, and concealed their crimes. It happened that the Prince loved his conſort with extreme affection; then he repented of putting her to death, and an anxiety

* For an account of the MS. volumes of the *Arabian Nights* which Captain Scott is now engaged in tranſlating, and ſome obſervations on that work, ſee the firſt volume of theſe Collections, p. 245, and the firſt number of this volume, p. 25, &c.

† It is hardly neceſſary to ſay that moſt Aſiatics are polygamiſts.

اخفي امرهما وكان الملك يحب زوجته محبة عظيمة فندم علي
قتلها و ضاقت عليه الارض بما رحبت و لم يطق الجلوس علي
قصره فطلب الوزير و انا موضعه و خرج هاجا علي وجهه و قصد
بلاد اخيه و هي الصين و هو يا كل من نبات الارض و يشرب
من الانهار اياما و ليالي حتي وصل مدينه اخيه فدخلها و اجتمع
مع اخيه فلما راي حاله قال له ما بال حالك متغيرا و ما الذي
جري لك فقال له قد غيرني مرض و ضعفت كما تري فلما
سمع كلامه اخلا له مكانا و رتب له الاكل و الشرب و الخدم في
خدمته مدة من الزمان و هو لم يزداد الا هما و حزنا فاشتاق
اخوه الكبير الي الصيد و القنص فترك اخاه الصغير نايبا له في
المدينه و علي اهله و خرج الكنير مع عسكره بنغوره و فهوده و
كلاب الصيد و اما اخوه الصغير فانه اقام في الملك و حكم بين
الناس با لعدل و انصف المظلوم من الظالم قال الراوي فلما
كان في بعض الايام هو في منظر اخيه و هو يشرف علي البستان

attacked him which was not to be diverted, ſo that he could not bear remaining in his palace.

Then he ſummoned his vizier, and deputed to him his charge, and departed ſuddenly from his country and travelled towards the empire of his brother, which was China; and he ate of the ſpontaneous herbs of the ground, and drank from the brooks, day and night, until he reached the capital of his brother.

Then he entered it and met his brother, who, when he beheld his condition, ſaid unto him, "what can have ſo changed thy appearance, "and what is that which hath happened unto thee?"

Then he replied unto him, "verily, illneſs hath altered me, and "I am waſted as thou ſeeſt." When he (the brother) heard this declaration, he appointed for him a reſidence, and allotted for him proper proviſions and domeſtics to attend him. Much time had paſſed, but he did not change except in greater melancholy and ſorrow.

Then the elder brother had an inclination for the chaſe, and he left the younger his deputy in the capital, and over his houſehold, and marched with his officers, and his troops, and his dogs; and the younger remained in the city and judged between men with impartiality, and rendered juſtice to the oppreſſed from the oppreſſor.

The hiſtorian ſays, when ſome days had paſſed, he (the younger brother) was ſitting in an apartment of his brother's palace, which was near the garden; in it whatever could delight the fancy or the

و فيه ما تشتهيا انفسة و الاسان و فيه سواك و فساك و مقاصير و لواو متقابلين و بركه و شزروان فبينا هو قاعد في الروشان و يتفرج علي البستان و اذا ابباب مخدع فتح وخرج منه احد و عشرون امراة و لم يزالوا يمشوا حتي وصلوا الي البركه و الشذرون فرموا ثيابهم فاذا فيهم عشر سراري و عشر عبيد فكل واحد ستحب سيقان سريه من السراري و كان امراة ذات حسن و جمال و اعتدال كانت زوجة الملك و هي من بنات الملوك و كانت موالية علي العبيد و الجوار و هم كذلك و كانت تعشق عبدا اسود طور امن الاطواد * او من بقايا قوم † عاد و اسمه مسعود و كان جالسا في البستان بسبها فنادت الملك يامسعود فا جابها من فوق الشجرة و كان له مقعد عليها فنزل اليها و رماها ‡ علي قفاها و ولج ابره فيها و تتغنج و تبكي و العبيد و السراري في شغلهم و اكلهم و شربهم الي اخر النهار و رجعوا الي القصر و لم يزالوا علي عملهم هذا الي قدم الملك من الصيد و القنص هذا ما كان منهم قال الراوي و اما من كان من اخ لملك لما نظر الي حريم اخيه و ما يفعلوا قال في نفسه اذا كان اهد اخي و هو الاكبر مني و هذا الخا ئنات يلعبون علي

* The giants mentioned in ſcripture.

† An infidel tribe of Arabians mentioned in the Koran, who were the greateſt part of them deſtroyed by the breaking down of a dyke near their city.

‡ This line of the original is omitted in the tranſlation, for reaſons which will be obvious to the Arabick ſcholar.

taſte, grape plots, and walks, and pavilions, and correſponding arcades, and fountains and canals. While he was ſitting in a balcony, and amuſing himſelf with looking at the garden, lo! a concealed door opened, and there iſſued from it twenty women, who did not ſtop from walking till they came to the fountains and canals; then they threw off their upper garments, when, behold, ten female and ten male ſlaves, each of whom loved one of each.

There was beſides a female of grace, beauty, and lovelineſs, who was conſort to the King, and ſhe was of the daughters of Kings; but ſhe was an encourager of the ſlaves and girls, and they of her in like manner: and it was that ſhe doated on a black ſlave deſcended from the Atwaud *, or of the remnant of the tribe of Aud †, whoſe name was Muſaood, and he was waiting in the garden on her account; then the Queen exclaimed, O Muſaood! when he anſwered her from the branch of a tree on which he ſat, and deſcended and embraced her ‡. The male and female ſlaves continued together until the cloſe of day in their amuſements, eating and drinking when they returned into the palace; nor did they ceaſe from ſuch occupation daily, until the return of the King from his hunting party.

Thus was it with them; but, ſays the hiſtorian, how happened it with the King's brother?

When he beheld the Haram of his brother, and what they did, he ſaid to himſelf, lo! he is my brother, and greater than myſelf; yet theſe traitreſſes amuſe themſelves behind his back.

ظهره فكيف انا اروح علي شان امراة فترك ما كان في
قلبه و ذهب حزنه و صار يقطع في الاكل و الشرب فزال
همه و فسمن و غلظ و احمر وجهه و رجع و له حسنه و جماله
فلما قدم اخوه من السفر فنظر الي وجه اخيه فسره حاله
لما راي حسنه و جماله فتسالما و اعتنقا ثم قال الحمد الله
الذي رجع لك حسنك و جمالك و ما اطن لك يا اخي
الا طاب هوي البلاد فحكي لخية الحكاية الذي جرت له
في بلده مع زوجته و كيف قتلها و ما جري من نسايه
و ما فعلوا بالبستان فلما رايت ذلك هان ما كان بقلبي
من الهم و الغم و هذا الذي جري قال الراوي فلما سمع
الملك من اخيه هذا الكلام قال له ما انا اصدقك فيما تقول
حتي انظر بعيني و قد زاد غضبه فقال له اخوه لن كنت
تريد تري مصيبتك علي عينيك حتي تصدق قولي فاغرم
علي السفر الي الصيد و القنص و اخرج انا معك فاذا
صرنا بظاهر البلاد ندع خيامنا و عسكرنا علي حاله و ندخل
سرا الي المدينة و نطلع الي القصر و نصبح فيه ، تنظر

" Why then ſhould I grieve for a woman?" Then he caſt off what was in his mind, and his grief wore away, and he began to eat and drink, ſo that care and tribulation left him; he grew jolly, his cheeks became ruddy, and his beauty and comelineſs returned unto him.

When the King his brother returned from his excurſion, his appearance delighted him when he beheld his vigour and comelineſs: then he greeted and embraced him, and ſaid, " Praiſed be God " who hath reſtored thy health and beauty; what am I to ſuppoſe " of thee, O my brother! but that the air of this country hath " agreed with thee?"

Then his brother related to him the affair which had happened to him in his own country with his wife, and how he had put her to death; alſo what had paſſed in the garden, ſaying, " When I beheld " this, lo! what was in my boſom of vexation and ſorrow (ſince " matters were the ſame here) paſſed away."

The hiſtorian ſays, when the King heard from his brother theſe words, he replied, " I cannot believe thee in what thou ſayeſt, until " I ſhall behold with mine own eyes;" and verily his paſſion aroſe. Then his brother ſaid unto him, " If thou wiſheſt to view thy diſ- " grace with thine own eyes, that thou mayeſt believe my decla- " ration, prepare then another hunting excurſion: I will depart with " thee; and when we ſhall be in the environs of the city, we will " quit our tents and our troops, and enter the town privately, and " repair to the palace and remain till day-light, when thou wilt " witneſs the affair with thine own eyes." Then the King believed

الامور بعينيك فعلم الملك ان اخيه صحيح و صواب قال
الراوي فلما اصبح الصباح امر العساكر بالخروج الي السفر و
السفر و ركب الملك و اخوه و جميع العسكر الي ظاهر
البلد و ضربوا الخيام و نزل الملكين في الخيام و جميع
العسكر و صبروا الي الليل و ارسل الملك الوزير و امره ان
يكون موضعه الي ان يعود اليه ثم ينكل هو و اخوه و دخلا
في الليل الي القصر و اختفا فيه الي ان يصبح الصباح و
لم يعلم بهم احد غير اهل الابواب قال الراوي فبينما هما في
المنظر و اذا بالباب فتح وخرج منه زوجة الملك و معها
عشرون جارية الي ان وصلوا الي البركة و الشاذروان و
قلعوا ماكان عليهم من الثياب فاذا هم عشر عبيد و عشر جوار
و كل واحد من العبيد قد اخذ الجوار و حدها فصاحت
الملك العبد مسعود فترك من الشجر *فرماها علي ظهرها
و اولج ابره في ها و لم يزالوا في بوس و عناق الي اخر النهار
فاغتسلوا و لبسوا ثيابهم و مضوا الجوار و الست معهم و
اغلقوا باب السري قال الراوي فلما راي الملك الي زوجة
و الجوار خرج من عقله و قال لاخيه هذا يجري في قصري
و ملكي تبعا لهذ الدنيا و ما هذه المصيبة ثم اقبل علي
اخيه الصغير و قال اريد ان تطاوعني علي ما اريد فقال
سمعا و طاعة فقال له اريد ان ادع هذا الملك و نهج علي
روسنا ننظر هل نجد احدا ممن هو اكبر منا يجري عليه مثل

* This line of the original is omitted in the translation. See. p. 164. Note.

that his brother was a true and faithful ſpeaker, and, when morning dawned, commanded his forces to depart for a march.

The King and his brother mounted at the head of the troops, and repaired to the plain before the city, where the camp was pitched; the princes deſcended into their tents, alſo the army remained till night, when the King ſent for his vizier, and commanded that he ſhould ſupply his place till his return. Then he and his brother retired, and during the night entered the palace, and kept concealed in it until morning; nor did any one know them but the guards at the gate.

The hiſtorian ſays, at length they repaired to the balcony, when, lo! a door opened, and from it iſſued the Queen conſort, and with her, ſeemingly, twenty damſels, until they reached the fountains and canals, when they threw off their veils, and behold ten male and ten female ſlaves,* each of which embraced another; then the Queen called out to the ſlave Muaſood, who deſcended from the tree. They did not ceaſe from toying and embracing till the cloſe of day, when they bathed and put on their clothes: all the ſlaves then retired with the Queen, and locked the concealed door.

When the King beheld his conſort and his ſlaves, his ſenſes deſerted him, and he ſaid to his brother, "This has happened in my "palace and my kingdom, from the wickedneſs of this world. "What is every thing in it but vexation?" Then he ſaid to his younger brother, "I will that thou obey me in whatever I may "deſire." He replied, "To hear is to obey." Then he ſaid, "I "have reſolved, that I will quit this kingdom, and we will travel "by ourſelves; if we can find one ſuperior in conſequence to us,

ما جري علينا رجعنا الي ملكنا و ان لم نجد احدا يجري
عليه مثل هذا المصيبة فلا حاجة لنا الي الملک فقال له
اخوه نعم ما اشرت ثم انهما ترلا من باب القصر و سار اعلي
وجو ههما فاشتد عليهما الحر فوصلا الي مرجة خضراء علي
ساحل البحرذات اشجار و انهار فجلسا فيها ليستر يحاساعت
و يسيرا فبينما هما كذلک اذا هما سمعا من البحر صراخ و
عياط عظيما فخافا علي انفسهما و تخيلا ان السما انطقت
علي الارض ثم انشق البحر و طلع منه الي عنان السماء
عمودا اسود فخافا خوفا عظيما فطلعا فوق شجرة عالية و
استترا فيها و اذا هما با لعمود قد قرب من البر اذ طلع الي
البرجة و هو عفريت طويل رجله في الثري و راسه في الثريا
و علي راسه صندوق كبير و عليه اربعة اقفال فجلس العفريت
تحت الشجرة الذي فوقها الملكان وحط الصندوق من فوق
راسه الي بين يديه و اخرج اربعة مفاتيح من راسه و فتح
الاقفال و شال الغطا و اخرج منه صبية لبيبة بقامة اليغه
تخجل الشمس المضية كما قال الشاعر فيها ابن الهمام هذا

* Afreet—an evil genius.

" to whom has happened what has befallen us, we will return to " our empires; but, if we cannot diſcover one, to whom hath " occurred a ſimilar diſgrace, then royalty for us can be no longer " neceſſary." The younger brother replied, " What thou haſt re- " ſolved upon is juſt."

They now deſcended from the palace, and walked onwards till the heat diſtreſſed them, when they came to a verdant ſpot on he margin of the ſea, having trees and ſtreams. Then they ſat down, that they might reſt themſelves awhile, and enjoy the proſpect. While they were ſo doing, behold! they heard from the ſea a tremendous noiſe, inſomuch that they ſhuddered within themſelves, and imagined the heavens were falling to the earth. Then the ſea divided, and there aſcended from it, to the ſummit of the ſky, a dark column. They now became exceedingly alarmed, and aſcended a lofty tree, and hid themſelves within it; when, lo! the dark column approached the ſhore, and at length reſted on the verdant ſpot. It was a monſtrous Afreet,* his head reaching to the heavens, and his feet to the depths of the earth; upon his head was a coffer, very large, on which were four locks.

The genius then ſat down under the tree upon which were the two kings, moved the coffer from his head and placed it before him, and took out four keys from his veſtband, with which he opened the locks, lifted up the lid, and there came out a beautiful damſel of ſtature like the letter aleph, who put to bluſh the reſplendent Sun; as if the poet Ebn al Himmaum had penned concerning her the following verſes:

الابيات و لو انها المشركين تعرضت لا تخذ و ها دون اصنامهم
ربا و لو انها في المغرب تبدو لراهب لخلا سبيل الشرق واتبع
الغربا و لو* تغلت في البحر و البحر مالح لاصبح ماء البحر من
ريقها عذبا يربها ريح الصبا فيهزا كما اهتز عصن البان معتدلا
رطبا كان هلال التم ضوء جبينها واحسن خلق الله في الشرق
و الغربا قال الراوي ثم ان البارد اجلسها تحت الشجرة و قال
لها تاست الملاح كلهم و من خطتفها ليلة عرسها خليني و انام
علي ركبتك قليلا ثم ان البارد تمدد فوصک رجليه طرف
البحر و نام و زاد خطيطه فرفعت الصبية راسها فرات الملكين
فوق الشجرة فشالت راس العفريت من ركتبها الي الارض و
قامت الي تحت شجرة غيرها و اشارت اليهما النزلا

[*To be continued.*]

* A ſtrange expreſſion, but doubtleſs, though diſguſting to us, agreeable to the Arabs *(Scott.)*

VERSE.

If ſhe had appeared before idolaters, they would not have ſuppoſed her any other than one of their Goddeſſes.

If, in the Weſt, ſhe had appeared to the chriſtian monk, he would have relinquiſhed the trinitarian worſhip, and followed a ſtrange deity.

If ſhe had ſpit in the waves, and the waves were ſalt, doubtleſs the waters of the ocean from her ſaliva would have become honey.

The gale haſtened to breathe upon her, as the weſtern breeze waves the branches of the Myrabolan, gently refreſhing.

Like the full moon, her aſpect beamed: ſhe was the moſt perfect of God's creatures in the Eaſt or Weſt.

After this, the Genius ſeated her under the tree, and ſaid, "O "thou moſt beautiful of all ladies, whom I ſnatched away on thy "nuptial night, be kind to me and I will repoſe awhile on thy lap." Then he laid himſelf at length, when his feet extended quite to the ſea, and he began to ſnore. The damſel lifted up her head, and ſaw the two princes in the tree; when ſhe laid the head of the Genius from her lap upon the ground, and ſtood up under another tree, and made a ſignal that they ſhould deſcend.

[*To be continued.*]

Explanation of the Characters engraved on an Iron Plate, from a MS. *Journal of Kempfer, deſcribed in* Vol. I. *p.* 190, *by the Abbé* CAPERAN.

AU numero ſecond des "*Collections Orientales*," (miſcellaneous plate, page 190) ſe remarque (figure 4) ſur l'empreinte d'une platine de metal une inſcription dans laquelle pluſieurs traits effacés par le tems laiſſent à peine appercevoir en pluſieurs endroits la forme des caracteres qu'on y a voulu tracer: je me ſuis etudié à voir s'il n'y auroit point moyen de les retablir; occupé de ces idées, j'ai remarqué que l'inſcription elle même offroit par ſa nature un moyen bien ſimple pour parvenir à cette fin. C'eſt une correſpondance mutuelle et ſuivie qui s'appercoit d'un coup d'œuil ſur la platine, en vertu de laquelle une figure tenant toujours le milieu de chaque ligne preſente à droit et à gauche preſque toujours les mêmes caracteres correlatifs: cela étant ainſi les traits effacés dans les figures ſur la droite peuvent toujours aiſément ſe ſupléer par ceux qui ſont plus viſibles et qui leur correſpondent ſur la gauche, et *vice verſa*, j'ai dit *preſque toujours* car on verra ci après pourquoi ces caracteres ne ſont et ne doivent pas être conſtanment, les mêmes partout. Ce premier pas fait, j'ai

enſuite procedé à l'examen de la nature de ces mêmes caracteres et bientôt j'ai decouvert que ces figures n'etoient que des chiffres Arabes purs et ſimples dans la forme ancienne que les donnent toutes les Grammaires Arabes et tels qu'ils ſont reſtés en uſage chez ces peuples : voici la ſuite de ces chiffres :

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩
1 2 3 4 5 6 7 8 9

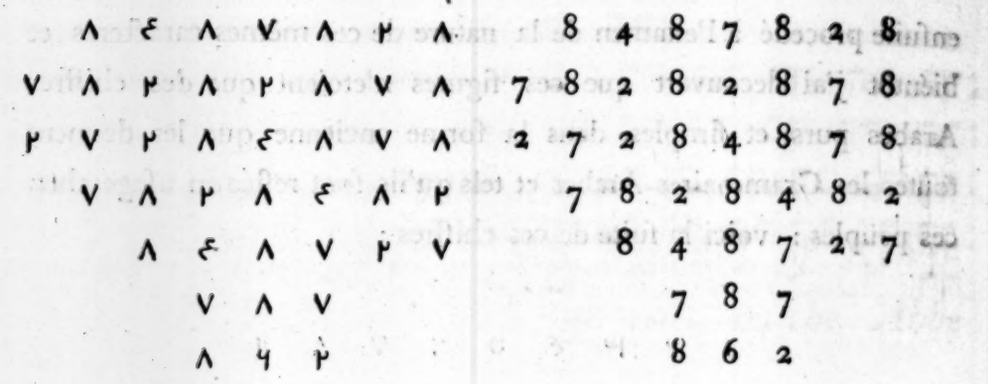
De ce nombre on ne trouve employé ſur la platine que les ſuivants :

١ ٢ ٤ ٦ ٧ ٨
1 2 4 6 7 8

La forme du 4, offre toujours le trait recourbé du haut entierement effacé, ce qui le fait quelque fois ſe confondre avec le 7, lorſque la ligne à gauche de celui ci depaſſe par en bas le ſommet de l'angle qu'il forme (٧) c'eſt par le ſens des ſentences qui vont ſuivre que je ſus connôitre quand il a fallu plutôt y voir un 7, que un 4.

En ſuprimant les figures de l'unité qui ſe rencontrent toujours. Entre deux autres nombres, cette inſcription ſe reduit à ce qui ſuit.

Chiffres actuellement en uſage parmi les Arabes.			Chiffres Arabes correſpondants en uſage parmi nous.		
٨	٦	٨	8	6	8
٧ ٨ ٤ ٨ ٤ ٨ ٧			7 8 4 8 4 7 8		



A ne conſiderer ici que ces chiffres, tout dans cette inſcription paroît abſolument inſignifiant, mais ſans doute qu'on ne les ya pas tracè, ſans deſſein, on peut donc y ſoupçonner du myſtere; et voir s'il n'y auroit point un moyen de le decouvrir, voici l'expedient dont j'ai cru devoir uſer. J'ai ſuppoſé que ces chiffres pouvoient ſeparément indiquer une lettre à prendre dans l'alphabet Arabe ſuivant le rang que ces lettres y tiennent et que par ce moyen en aſſemblant ces chiffres deux à deux je pouvois en obtenir des mots de manière à former une ſentence qui me devoileroit tout le ſecret de ce myſtere. C'eſt ce moyen que j'ai mis en uſage et c'eſt ainſi qu'en procédant de droit à gauche et prenant la première ligne, j'ai conſideré le 8 qui ſe preſente le premièr comme m'appellant la 8e lettre de l'alphabet Arabe qui eſt *dal* ד & j'ai mis *dal* dans ſa place, le 6 qui vient après mà appellé la 6e qui eſt le Hhah ה et j'en ai obtenu le mot דה *dah*. Ja'i repeté cette ſeconde en la prenant pour initiale du mot ſuivant et qui ayant pour finale une lettre auſſi indiquée par un 8, ſe trouve former le mot הד *had* la première ligne offre donc les deux mots דה,הד dah, had, et ces deux mots ſont Arabes. En ſuivant conſtanment ce même procedé juſqu'à la fin, j'en ai obtenu les reſultats qui vont ſuivre.

דה הד:	Dah, had.
כד, דת, תד, דת, תד, דך:	Cad, dath, thad, dath, thad, dac.
דב, בד, דך, בד, דת, תד:	Dab, bad, dac, cad, dath, thad.
דך, כד, דב, כד, דב, בד, דך:	Dac, cad, dab, bad, dab, bad, dac.
דך, כד, דת, תד, דב, בך, כב:	Dac, cad, dath, thad, dab, bac, cab.
בד, דת, תד, דב, בד, דך:	Bad, dath, thad, dab, bad, dac.
כב, בך, כד, דת, תד:	Cab, bac, cad, dath, thad.
כד, דך:	Cad, dac.
בה, הד:	Bah, had.

Voici maintenant en Arabe la ſignification de tous ces mots: *

דוה *Dah* ou *doh*, curatio.	דך *Dac*, curatio.
הד *Had*, doctrina, inſtitutum.	דב *Dab*, ſævitia, aſperitas, difficultas.
בד *Cad*, morbus, infirmus.	בד *Bad*, initium, origo.
דת *Dath*, ſtatutum, methodus, regula.	כב *Cab*, dolor, afflictio.
תד *Thad*, nocens, nocivus.	בה *Bah*, honor, decus, gloria.
	בכא *Beca*, fletus.

Tous ces monoſyllabes phraſés offrent ſix ſentences ou axiomes generaux qui ont trait à la gueriſon des maladies. Il eſt même à remarquer, que la premiere ligne compoſée de deux mots y forme un titre. Et que le 6 qui eſt au milieu en même tems qùil indique

* Vide Lexicon *Schindleri*.

une lettre, il annonce encore que ces axiomes ſe reduiſent à ſix, on voit deplus que par correſpondance, il demande neceſſairement à être placé dans la derniere ligne entre 8 et 2, cequi parôit d'autant plus probable que ſur la platine on y remarque une place vuide et comme deſtinée à le recovoir, voici donc comme j'ai cru devoir phraſer ces mots bien qù'ils ſe preſentent ici ſans aucune conſtruction grammaticalle.

Curationis inſtituta.

1. Statutum nocens morbo, *ſemper* ſtatutum nocens curationi *ejus*.
2. Sævitia in principio curationis, morbo regula nociva.
3. Emedio tollatur principium ſævitiæ morbi aut difficile *conſequetur* curatio morbi.
4. Ex regulâ nocivâ curationi morbi oriuntur fletus et dolores.
5. Ex principio difficultatis in curando ortum eſt ſtatutum nocens.
6. Provocare fletus et dolores in infirmo eſt ſtatutum nocivum curationi ejus morbi.

Pour 862 on a *Gloria inſtituti curationis*, jòbſerve—que cette derniere ligne dont les chiffres ſont 8+6+2=16 conduit naturellement à ce quarré, d'un autre côté la ſignification quils offrent dans les deux mots *bah had* qui en reſultent m'a excité la curioſité et c'en a eté aſſes pour avoir eté tentè de pouſſer plus loin mes vues, je nai eu rien de plus preſſé, que de conſtruire ſur le champs le quarré de 16 ainſi qu'on le voit ici:

٤ 4	١٤ 14	١٥ 15	١ 1
٩ 9	٧ 7	٦ 6	١٢ 12
٥ 5	١١ 11	١٠ 10	٨ 8
١٦ 16	٢ 2	٣ 3	١٣ 13

Ce quarré ainſi conſtruit en uſant des mémes procedés ci deſſus j'en ai obtenu les ſept mots ſuivanta.

גת *gath*, cadaver, corpus.

תב *thab*, arca, ſepulchrum.

חח *khakh*, jacens.

צד *tzad*, devaſtatus, perpeſſus fuit à medicis.

רז *rez*, virtus, voluntas, placitum.

גט *gat* ſcheda, libellus.

טבהא *tobha*, remedium adhibuit, medicatus fuit.

Ces 7 mots Arabes ſignifient mot pour mot,

Corpus in ſepulchro jacens perpeſſum multa virtute ſchedæ iſtius medicatum fuit.

On voit ici que la ſignification de ces ſept mots cadre parfaitement, avec le *gloria inſtituti curationis* cité ci deſſus.

D'aprés cet expoſé il eſt clair que cette platine eſt une vraie amulette à laquelle les gens ſimples parmi les Arabes attribuent la vertu de guerir les maladies.

Literal Tranſlation of the Ode of HAFIZ*, *given in* Vol. I. *p.* 210---*By* JONATHAN SCOTT, *Eſq.*

Laſt night, from a muſician, (may his mind be happy!) I heard the heart-affecting ſtrains of the flute.

Such was the impreſſion its melody made upon my ſoul, that I could not behold any thing without ſympathy.

On that night a cup-bearer was my companion, whoſe ſide locks andcountenance reſembled at once the Sun and December.

When he perceived my melting mood, he filled the goblet higher; I ſaid, ah! bliſs-affording cupbearer,

You relieve me from the burden of exiſtence, when you repeatedly pour wine into the goblet.

May God protect you from the calamities of viciſſitude!—May God requite you with happineſs in both worlds!

When Hafiz is intoxicated, why ſhould he eſteem as worth a grain of barley, the Empires of *Kaous* and *Kei*†?

* A poetical paraphraſe of this ode, will be found in Vol. I. p. 208.

† Two ancient ſovereigns of Perſia.

Literal Tranſlation of the Arabick Poem, given in Vol. I. *p.*379---*By the ſame.*

The Cenſor ſaid to me, *pray:* I replied to the ſurly wretch, it wearieth me.

I ſaid to the Cenſor, truly, I am in a world of delight; my verſes are a morning oriſon, and this is the gate of Heaven.

The Cenſor is more wicked than I, for my heart is ever in a ſtate of converſion.

To-day I meditate on Selima, and on the morrow I muſe on Zeinab.

In this (contemplation) I penetrate every myſtery: for gentleneſs ſofteneth mankind.

O! thou, who queſtioneſt me, my religion is the religion of a man.

There is not, among my beloved, any one but who will ſing for me, and quaff the goblet.

Surely then I may enjoy myſelf, and be cheerful!

Literal Tranſlation of the Perſian Sonnet, by JAMI*, *given in* Vol. I. *p.* 380---*By the ſame.*

Whereſoever I fix my habitation, I find thee my inmate—I can never move any where that I do not find thee there.

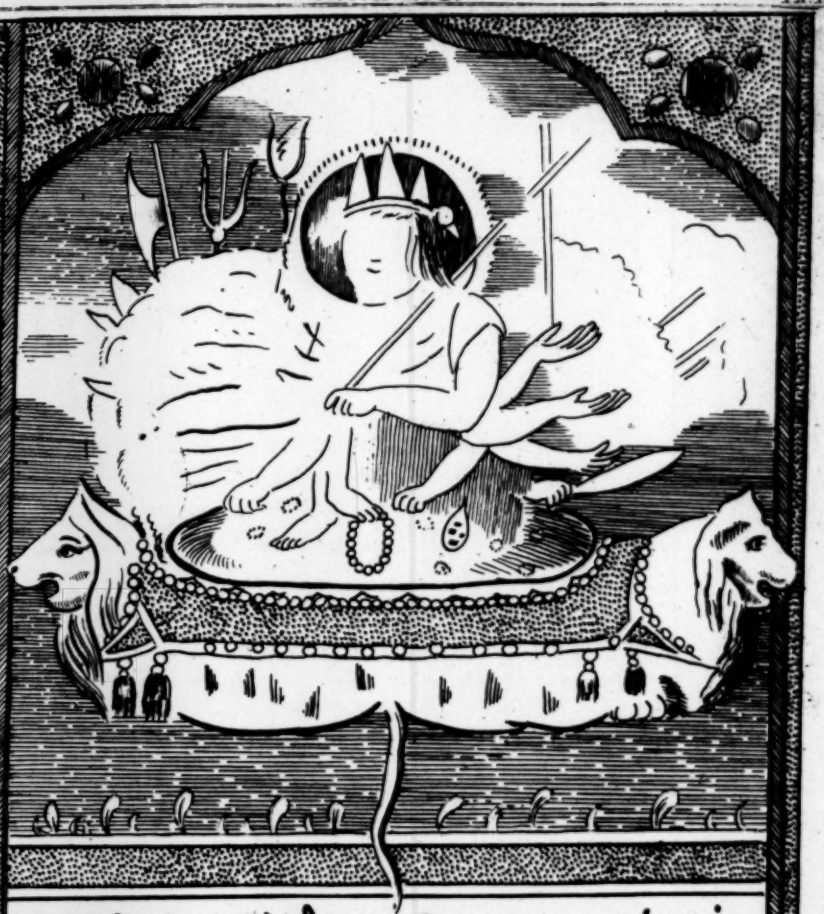
Do I ſleep at night, or wander lonely in my dwelling, I behold thee in my dreams, or ſee thee in my abode.

In the company of the convivial, or in the aſſembly of the worldly minded, I ſee only thee, my beloved, and find thee the conſoler of my heart.

In whatever aſſembly the taper is lighted up, circling round it, I am ſure to find thy moth †.

* This is one of thoſe odes which the Perſians regard as expreſſive of divine love; I have often heard it ſung to a very plaintive tune in India, by *Hetwauls*, a graver claſs of muſicians, who chaunt the odes of the poets, and are tolerated by the moſt rigid devotees, upon whom the performance has ſometimes a ſtrange effect, producing the moſt extravagant extaſies, which are called *hawl* or *wujd*; during theſe the perſons affected are conſidered as inſpired—they ſing, they dance and jump, till nature is exhauſted. The dance of Derviſhes in Turkey is the *hawl* or *wujd*. *(Scott.)*

† The moth flying round a taper is compared, by the Eaſtern poets, to a lover aſſiduouſly following his miſtreſs. *(Scott.)*



ॐ श्रीदेवेनम ॐ श्रीश्रीतीर्थकरदेव पदेभ्यो नमः
लोकेस्मिन्स्तात्मतत्वं यत्प्रकृष्यप्रकाशते तत्पुंलिं
गितापदं॥ श्रीषड्लोकात्मकं प्रलिंगस्तंभविप्रमहेस्त्री
करूपं देवलक्षवेदपुराणंतकृष्णमृगासने स्थं
प्रथमंकेचतुर्भिर्निर्द्वितीयं यत्स्वरूपंस्थितं तत्तृतीयं
वंटेनिर्द्धआकृतिवत्पुंकरं पंचमंलक्षमानेनिर्षं
कात्मकं॥ तत्रिवसंप्रवक्ष्यामिलक्षणंपरमात्मनो यत्रिचा
क्षुषंत्रयंमिदंदृष्ट्वात्रीनिवर्गाःप्रकीर्तिताः॥ इक्षा
त्रितामहिर्द्वेत्वंलोकमस्तान्यना॥१॥ सुप्रिताद्दे
वामानस्तुचक्षधरोनरे॥ विषमेषुगमेसैवंपमातीः
प्रारंभनाः॥६॥ नेनेषांत्रातायतेकिंविदश्यंरएकटे
नापटंतस्यपश्यामिशोकंकुरुवकारीः॥७॥ प्रेतप
र्यानकंषएतागतकीमिषासनाः॥ डीगनमाद्
डुवैसरीसंरुपासना॥८॥ पादेवसीदृष्टारुकोमा
रीरिक्षिवाकुनाक्षात्मीकंमएमादृशोवाघोडेवमा
नरः॥९॥ सवीयरूपशोभाकृगानानारत्नेपशोभितः॥
दृष्टेतेरथमारूढादेवः क्रोधसमाकुलाः॥१०॥ शरंच
क्रोधांएकिंकृलेचसुसाधुं खिटकंतामस्वेवप
रेशुपाशमिचच॥११॥ अंनाघुंघ्रिशूलेचशाङ्गसाधुच
नमधू दैमानंदेकुनाणायमक्रोनमभयोयत्र॥१२॥

SANSCRIT ROLL

If I viſit the tavern without a goblet, I am ſure to find thine in the hands of the gueſts.

Should I throw off my religious habit, and dive into the ſea, I ſhould find thee, the precious pearl, concealed in every ſhell.

Jami is loſt to every thing around him, for in publick and private he beholds nothing but thee *.

* In the laſt line of the original, read پیکانه for یکانه

Sanſcrit Roll.

From a roll of Indian paper, ſeventeen inches long, and nearly two inches broad, the firſt twenty lines are repreſented, enlarged, on the plate annexed. This roll was brought from Bengal by Lady Chambers; the writing is divided into three parts, by flowers, mythological figures, &c.

A Catalogue of the Arabick, Perſian and Turkiſh Manuſcripts belonging to the Britiſh Muſeum--- *By* W. Ouseley, *Eſq.*

Of the oriental manuſcripts depoſited in this great national muſeum, the titles of many were ſo ſcattered through voluminous folio and quarto catalogues*, amidſt a multiplicity of Greek and Latin, French or Engliſh names, that it was with difficulty they could be found, and, when found, were in ſeveral inſtances almoſt unintelligible, from being expreſſed only in European characters, from typographical errors, and other circumſtances. Since the publication of thoſe catalogues, many valuable MSS. have been acquired by the Muſeum (received as donations or procured by purchaſe,) of which no liſts have hitherto been printed: I have therefore undertaken to correct the errors of the old catalogues, by giving the titles in their proper characters, to add ſome ſhort account of the moſt rare and curious MSS., ſome notices of their authors, &c., and to inſert all thoſe lately acquired; in ſhort, to bring into one view all the Arabick, Perſian and Turkiſh MSS. at preſent be-

* The catalogue of the Harleian Library, 2 large volumes, folio.
——— Cottonian ——— 1 volume folio.
——— King's ——— 1 vol. quarto.
Sloane and others (by Mr. Ayſcough) 2 vols. quarto.

longing to the Muſeum. I have not thought it neceſſary to crowd this catalogue, and perplex the reader with the numerical figures and ſhelf-marks of each manuſcript. The Arabick MS. which I have given as firſt in my catalogue is properly marked Cotton: Vitellius: A. IV. The Shah Nameh, which I give as No. 2, is marked 5600. Plut XXXIV. B.

It will be ſufficient, however, for thoſe who want any particular MS. to deſcribe it merely by the number prefixed to it in the following catalogue—a key or index, referring to the original ſhelf-marks, being in poſſeſſion of the librarians.

No. 1. A.* An ancient Arabick volume in quarto, containing the ſecond of the four parts which compoſe the *Tarikh Kabir*, تاريخ كبير or Great Chronicle of the celebrated hiſtorian, *Abi Jaffer Mohammed ebn Jarir*, ابي جعفر محمد بن جرير ſurnamed from Taberiſtan in Perſia, the place of his birth, *Al Tabari*, الطبري This volume contains the hiſtory of the prophets, from *Shaieb* شعيب until the time of Mohammed. *Tabari*, the venerable author, was born in the year of Chriſt 838: his work contains the ancient traditions of the Jews, Perſians, and Arabians; the hiſtory of the Patriarchs, Prophets, and Kings—and as it is ſuppoſed the original in Arabick, complete, does not exiſt, this fragment may be conſidered a literary treaſure. The learned Ockley, in his hiſtory of the Saracens, ſtyles Tabari the "*Livy of the Arabians; the very*

* I have diſtinguiſhed, by the letters A, P, and T, the Arabick, Perſian and Turkiſh MSS.

" *parent of their hiſtory;* *" and congratulates himſelf on having found a folio fragment of him among Archbiſhop Laud's MSS. Fortunately, however, this work is preſerved in the Perſian and Turkiſh tranſlations; the former, made within a few years after the author's death, is enriched with many curious additions by the learned tranſlator, particularly on the ſubject of Perſian hiſtory and antiquities†. From the latter part of Tabari's chronicle, *Elmakin* compiled his hiſtory of the Saracens, publiſhed by Erpenius; and it would appear that this volume once belonged to that celebrated orientaliſt, from the following note, written at the beginning of the MS.

" Continet hoc volumen hiſtoriam propheticam a Sjuabio (qui vixit " tempore Jacobi) Patriarchæ ipſo que Jacobo ad tempora uſque Mu- " hammedis Abulcaſimi pſeudoprophetæ Arabum: eſt que tomus " ſecundus celeberrimi apud orientales hiſtorici Muhammedis Abu- " joafaris qui floruit circa annum Chriſti 800, et in oriente Arabicè

* " I am as yet (ſays Mr. Ockley) deſtitute of Turkiſh, which I ſhould not be ſo " much concerned at, were it not for five volumes in that language in our publick " library (Cambridge) which I behold with delight and concern at the ſame time: " with delight, becauſe they are ours, and ſo not to be deſpaired of, with concern be- " cauſe I do not underſtand them; they are a tranſlation of the great *Tabari*, who is " the *Livy* of the Arabians, the very parent of their hiſtory, and as far as I could find " by inquiry, given over for loſt in Arabic. I formerly inquired of my predeceſſor " *Dr. Luke*, cconcerning him, who ſaid he had never met with him in the Eaſt, and " that he was to be deſpaired of in Arabick: Monſieur d'Herbelot ſays the ſame."

Ockley's Hiſt of the Saracens. Vol. II. Intr. &c. xxxiii.

† Of the *Tarikh Tabari* in Perſian there are three fine copies in my poſſeſſion, one peculiarly valuable in two volumes folio, tranſcribed Anno Hegiræ 850. (A. D. 1446.) From theſe MSS. I hope to illuſtrate, in a future work, ſome curious points of ancient Aſiatick hiſtory.

" exiſtimatur periiſſe, et Perſicè atque Turcicè tantum extat; hic " tamen liber Arabicus eſt, et de quatuor tomis ſecundus." *Erpenius.*

There are alſo ſome marginal notes in Latin.

— 2. P. *Shah Nameh* شاه نامه The great heroick poem of *Ferdouſi*, فردوسي compriſing, in more than ſixty thouſand couplets, all the ancient traditions and romances of the Perſian kings and warriors; from the time of Caiumeras, the firſt monarch of *Iran*, to the deſtruction of the Perſian Empire in the ſeventh century of the Chriſtian Æra, when Yezdegerd, the laſt king, was murdered, and the old religion and laws of the country aboliſhed by the Mohammedan conquerors. Ferdouſi, who died A. D. 1020, is ſaid to have compiled this admirable work from ſome ancient chronicles in the *Pehlavi* language. This MS. is decorated with ninety-one very beautiful miniature paintings, executed in the beſt ſtyle of Indian artiſts, of whom ſeveral have been employed, as appears from their names thus marked in the pictures, عمل شمال the work of *Shemaul*, عمل بهكوتي the work of *Behakooti*, of *Benvari*, *Kemal*, *Caſſim*, &c. From the number and excellence of theſe paintings, the manuſcript has been very highly valued; among the different Aſiaticks who have in turn poſſeſſed it, and marked it with their names and ſeals, one has noticed that he paid for it the ſum of ſeven hundred rupees, (about 70l.); and another, in a more recent hand, remarks that it coſt him 1500 rupees, (about 150l.)

— 3. P. *Shah Nameh* شاه نامه a folio volume, containing the ſecond part of the Shah Namah of Ferdouſi. It begins with the Hiſtory

of Gushtasp and Asfendyar, and continues to the end of the work. The hand-writing of this MS. is neither accurate nor elegant; it was transcribed, according to the date at the end, in the year of the Hegira 1054, corresponding to the year of Christ 1644.

On the back of the last page is written the pedigree of *Rustam*, the great Persian hero, and of *Giou*, who was the son of Rustam's sister. And on a slip of paper, pasted under the genealogical tables, is written (in a different hand) some medicinal *recipe*, extracted from *Abu Ali Sina (Avicenna)*, in which are mentioned musk, white sandal, Armenian earth, &c.

— 4. P. *Tarikh Akbery* تاريخ اكبري History of the great Acbar, Emperor of Hindoostan; a quarto volume, in a good hand, transcribed in the year of the Hegira 1119, (A. D. 1707.) The introduction to this work contains the History of Adam, Seth, Enos, Mahaleel, Enoch, Methusaleh, Japhet, &c.; the ancestors of the Timour family, &c.

— 5. A short vocabulary of Persian (with some Arabick) words; finely written in the Taleek hand; octavo; bound in the same volume with the following article:

— 6. P. *Shirauz Namah*, شيرازنامه or History of the City of Shirauz, with a description of the Province of Fars or Farsistaun, in Persia; the History of the *Atabeks* or sovereigns of that country; Anecdotes of the learned and holy men of Shirauz, &c. &c.

a moſt valuable and rare MS. octavo, handſomely written. The author of this curious work is شيخ زركوب شيرازي *Sheikh Zarcoub* of *Shiraz*, whom the learned Kempfer quotes in his account of Iſtakhar or Perſepolis. (Amenit. Exot. p. 301, 302, &c.)

The date of this tranſcript is 1099 of the Hegira, A. D. 1687.

— 7. P. *Kiſſeh Seif al Moluk* قصه سيف الملوک The Romance of *Seif al Moluk*; an imperfect MS. containing part of a ſtory which M. Petis de la Croix has tranſlated in his Perſian Tales, the "*Mille et un jours.*"

— 8. T. *Sekander Nameh* سكندر نامه or Hiſtory of Alexander, in Turkiſh verſe; probably imitated from the Perſian work of the ſame title by Nizami. This volume is a large quarto MS. fairly written, with the vowel accents marked. It was, according to a Latin note, tranſcribed (or rather compoſed) about the year of the Hegira 792, of Chriſt 1389. The various conqueſts of Alexander in Aſia, his marches into Tartary, China, the iſlands of Japan *, &c.; his expedition in ſearch of the water of immortality, with anecdotes of Ariſtotle, and the other Grecian philoſophers who attended him, are here deſcribed in heroick verſe.——(Some pages of this MS. have been miſplaced in binding.)

* The iſland *wak wak* واق واق, according to a late Turkiſh work, intitled تاريخ الهند الغربي *Tarikh al Hind al gharby*, or a Hiſtory of the Weſt Indies; theſe iſlands are ſituate in the weſt, and produce trees, which bear women as fruit, &c. &c.

— 9. P. *Divan Raffieddin*, ديوان رفيع الدين The poems of *Raffieddin*, who appears to have been a native of Hindooſtan, and to have finiſhed this work in the year of the Hegira 1010, (A. D. 1601.) This volume contains near fifteen thouſand *beits* or diſtiches. —It has been already deſcribed in the Oriental Collections, Vol. I. p. 171, &c., where an extract from it, in praiſe of *Caſhmere*, will be found.

— 10. P. *Farhang Jehangiri*, فرهنگ جهانگيري A moſt excellent Dictionary of the Perſian language, compiled from forty-eight other lexicons, by جمال الدين حسين انجو *Jemalodeen Huſein Anjù*, and dedicated to the Emperor of Hindooſtan, *Jehangeer*. The various ſenſes of each word are illuſtrated by paſſages from the beſt poets—but the arrangement differs from that of the other lexicographical works, as the words muſt be looked for under the *ſecond* letter, and not the *firſt*; thus, پري *Peri*, a fairy, muſt be ſought under the letter *r*, not *p*.

— 11. P. *Tarikh Aulumgeer Nameh*, تاريخ عالمگير نامه A Hiſtory of the Emperor *Aurungzebe* or *Aulumgeer*, to the thirteenth year of his reign.—Imperfect at the beginning.

— 12. A. A large quarto volume, in Arabick, intitled, كتاب التكمله في علم اللغة or, the *Perfection of Philological Knowledge*; a celebrated Arabick Dictionary, being a ſupplement to the Lexicon, called "*Sahahal loghat*, or Purity of "Language," by *Jouari*, who died Anno Hegiræ 398, A. D.

1007. This ſupplement is by Sherifeddin al Haſſan, ſurnamed *al Sagani*, who died in the year of the Hegira 606, A. D. 1209.

— 13. A. *Kitab Hekayat*, كتاب حكايات A thin octavo volume, containing tales or romances in the Arabick language: it is divided into three parts; the firſt begins (after the uſual *biſmillahi*, &c.) thus:

كان في قديم الزمان رجل و له جارية ثم انه انغاض عليه و النزلها الي الدلال &c.

The ſecond begins,

كان في قديم الزمان عرب يقال لهم بني هلال

The third (in a different hand)

و ذلك انه كانت مره شريغد كثيره المال و كانت كثيره الفجر &c.

— 14. T. The *Guliſtan*, or Garden of Roſes, كلستان by the celebrated *Sadi* of Shirauz, سعدي شيرازي This manuſcript contains an excellent Turkiſh commentary on the Guliſtan, a work ſufficiently known by the Latin tranſlation of the learned Gentius, printed in folio, with the original Perſian text, under the title of "Roſarium Politicum." The Guliſtan (in Perſian) has been alſo printed at Calcutta, with all the other works of Sadi, in the year 1791.

— 15. P. *Subbet al Ibrar*, سحبت الابرار The Society of the

Juſt. A very fine moral poem, by *Jami*, جامي interſperſed with tales, anecdotes, &c.; among others, is a ſtory of Sadi, the celebrated poet, whom he ſtyles "the Nightingale of the Groves of Shirauz."

سعدي آن بلبل شيراز چمن

This manuſcript is elegantly written, and appears, by the date in the laſt page, to have been tranſcribed in the year of the Hegira 1009, A. D. 1599.

— 16. A. *Sherah Guliſtan*, شرح گلستان A moſt excellent commentary in Arabick, on the Guliſtan of the Perſian poet *Sadi*, by *Seid Ali*, who finiſhed this work (as appears in the laſt page) at the city of *Amaſia* اماسيه بلد في in the year of the Hegira 957, (A. D. 1550.) This copy was tranſcribed Anno Hegiræ 982, A. D. 1574.

— 17. P. *Pend Nameh*, پند نامه *The Book of Moral Counſels* *, by the celebrated Perſian poet, Sheikh Feridedin Attar شيخ فريدالدين عطار This copy is enriched with ſome marginal notes in the Turkiſh language, and a Turkiſh tranſlation of the work is contained in the ſame volume.

* Some extracts from the *Pend Nameh*, may be found in the Latin commentaries of Sir William Jones; others in the Anthologia Perſica; and others in the Oriental Collections, Vol. II.

— 18. P. *Sekander Nameh* سكندر نامه The Hiſtory of Alexander the Great; one of the moſt admired of the five great poems of *Nizami*, نظامي who flouriſhed in the twelfth century of the chriſtian æra, and declares that he compiled his work from the moſt approved records of the ancient Perſians, Jews, and Grecians. Intermixed with much fable, ſome curious anecdotes of real hiſtory may be diſcovered in this work; for a more particular account of which, ſee the "Perſian Miſcellanies."

— 19. P. *Ajaieb al Makhloucat* عجايب المخلوقات or the Wonders of Creation; a very rare and valuable work, treating of aſtronomy, zoology, botany, arithmetick, &c. &c.; deſcribing the principal curioſities of nature, mines, rivers, mountains, ſeas, &c. by *Zakaria al Cazvini* ذكريا القزويني, a celebrated author, who flouriſhed in the thirteenth century of the chriſtian æra. This volume is adorned with a variety of paintings, very neatly executed, repreſenting the zodiack, plants, birds, fiſhes, beaſts, inſects, monſters, genii, &c. deſcribed in the work. For ſome account of the *Ajaieb al Makhloucat*, and extracts from it, ſee Oriental Collections, Vol. I. p. 131, 374.

— 20. P. *Durral Mujlis* درّ المجلس The pearl or the moſt excellent of feaſts or aſſemblies; a work divided into thirty-three ſections: treating of the creation, of Adam, of Abraham, Seth, Moſes, Solomon, Jeſus, &c.; alſo of Mohammed, Ali, &c.; with various legendary anecdotes and curious traditions.

[*To be continued.*]

* If we read this title *Der al mujlis*, (making the firſt word Perſian,) it will ſignify the *Door, or entrance into the aſſembly.*

Persian Sonnet by SHAHI.

غزل از ديوان شاهي

ساقي از غم تو عقل و جان رفت
مرده که تکلف از میان رفت

شد تاب و توانم اندر این راه
من هم بروم اگر توان رفت

تاشد دو رخ از نظر دور
کام دل و آرزوي جان رفت

من بودم و دل که قامتت برد
آن نیز بجاري استان رفت

شاهي که چون لاله غرق خون است
با داغ تو خواهد از جهان رفت

*Turkiſh Song, from a MS. in the Britiſh Muſeum.**

نه سليمانه اسير بزنه سلمين قوليوز
كسه بلمزيزي بر شاه كريمين قوليوز

باكدر عشقمز عشاق ميانده بوكون
صنما صانمه كه بر بوسه كنارك قوليوز

حقد رسود يكمز معني يوزنده بقجق
صورتا كرچه كه بر نقش نكارين قوليوز

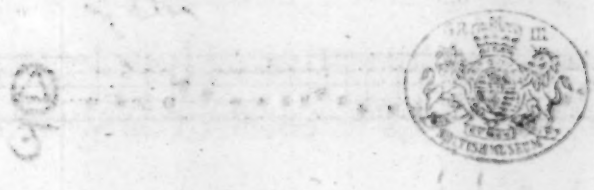
قول اولان عشقه جهان بكلرينه اكدي باش
يشقه سلطان جهانيوز كوره كيمين قوليوز

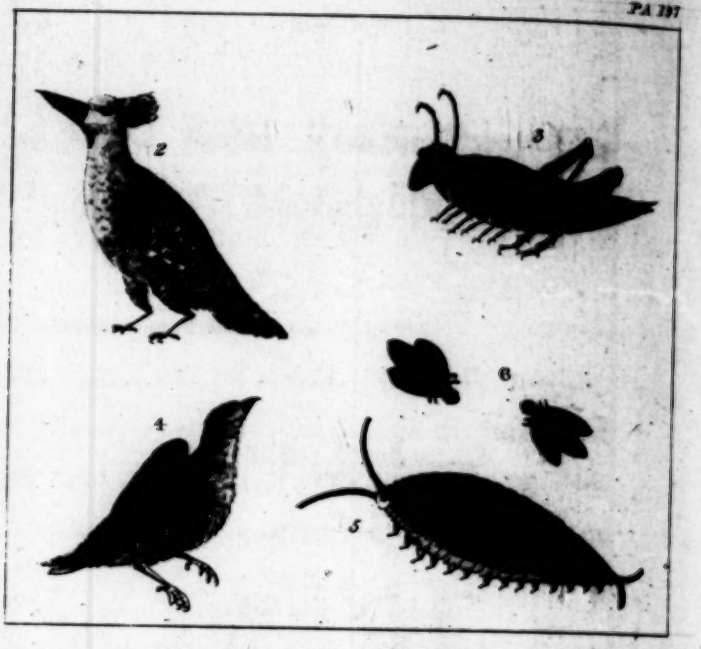
ترك ايدوب خير تيا تاج قبادن كجديك
ابنحق بوديزاده بر كهنه عبانن قوليوز

* See the muſical notes of this ſong, and an account of the MS. in the miſcellaneous plate, and on the oppoſite page.

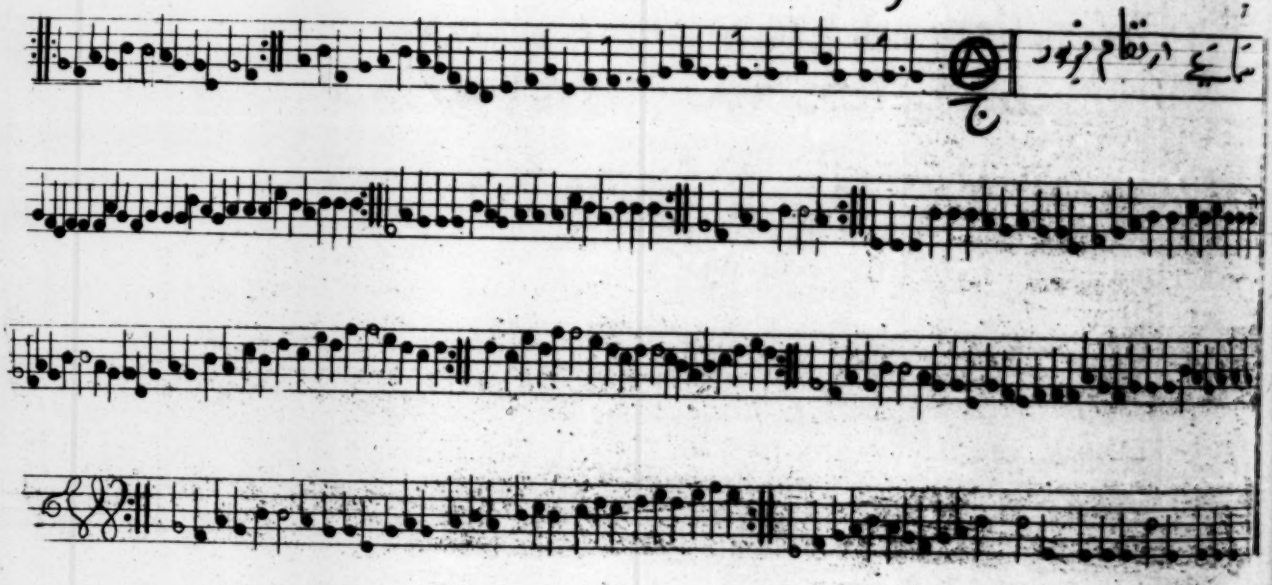
Arabick Poem, by Abul fadhl Zoheir ben Mohammed ben Ali Al Mohalebbi.

ليت شعري ليت شعري اي ارض هي قبري
و متي تـــوم وفاتـــى ليتني لوكنت ادري
ضاع عمري في اعترات و رجيل مـــستمـــر
ليت لي في كل ارض جبتها من مستقري
بعد هـــذا ليتـــنـــي اعرف ماخر عمري
و متي اخلص مـــنهـــا انا فيه ليت شعري
فلقد ان لـــك الصحو فما لي طال سكري
اتراي استدراک الفارط من تضيع عـــمري





سرخانه



MISCELLANEOUS PLATE

Miſcellaneous Plate.

No. 1. A ſtone preſerved in the Britiſh Muſeum, containing the Sanſcrit Inſcription (of which an engraving is given in this Number, p. 159) and ſome rude ſculptures; the ſtone is about two feet three inches long, one foot three inches broad.

— 2. The bird called *Hudhud*, هدهد from a painting of the ſame ſize in the *Ajaieb al Makhloucat*, or wonders of creation; a MS. in poſſeſſion of the Editor, which has been already ſpoken of in the firſt volume, p. 131, 297, 374.

— 3. The Locuſt, called by the Arabs جراد *Jerad*, by the Perſians ملخ *Melekh*: from the ſame MS.

— 4. The bird called by the Perſians بالوايه *Baloucaieh*, being a ſpecies of the وطواط *Wetoat*, the Swallow or Martin: from the ſame MS.

— 5. The *Samaberz*, سامبرص a creature which is found in houſes, and appears to be a ſpecies of Woodlouſe: from the ſame MS.

— 6. The fly called *Zeroüah* زروه by the Arabians, and كاغنه *Gaaneh* by the Perſians; poſſeſſing many medicinal properties, from the ſame MS.

— 7. A Turkiſh tune, of which the words have been given in page 195 of this Number; it is taken from a large collection of

ſongs, ſet to muſick, in a thick oblong volume, (p. 197,) fairly written, belonging to the Britiſh Muſeum, and marked 3114 Plut. XXX. D. The tunes begin from the right; the word سباعي correſponds to the *allegro* prefixed to European airs; and the مقام مزبور ſignifies that this tune is in the ſame mode or key as the preceding; the beginning is marked by the Perſian words سرخانه, the top of the houſe, or where the firſt verſe or part begins: ſome tunes are divided into three parts, and are marked خانه ثاني the ſecond part, خانه ثالث third part: near the concluſion of ſeveral we alſo find the Perſian words سربند *ſer-a-band*, from which, without doubt, our *ſaraband* has been derived. All theſe marks are ſuch as the modern Perſians uſe, from whom, indeed, the Turks have borrowed their muſical ſyſtem*.

Queries, Anſwers, and Notices.

To the Editor of the ORIENTAL COLLECTIONS.

SIR,

PERMIT me to inquire, whether, in the manuſcripts of Arabia and Perſia, of India and Turkey, any notice is taken of the firſt introduction of *Tobacco* and of *Coffee* to general uſe? and, what is the date of the oldeſt Aſiatic Manuſcript in which they are mentioned?

I am, Sir,

May 1. Yours, &c.

D. H.

* La muſica Turcheſca, comme abbiamo vedute, è Perſiana moderna.
Toderini Litter. Turc. I. p. 232.

The example of the celebrated *Tychſen* of Roſtock, who publiſhed in 1797 his obſervations on the arrow-headed inſcriptions at Perſepolis, has induced two other learned profeſſors, *Münter* at Copenhagen, and *Herder* at Weimar, to direct their ſtudies to the inveſtigation of thoſe extraordinary monuments of antiquity; and the reſult of their inquiries may be ſoon expected.

That it was the intention of the Editor of theſe Collections to viſit the intereſting ruins above mentioned, as well as to explore other curious monuments of Perſian antiquity but little known to Europeans, appears from the introduction to his firſt work, (the Perſian Miſcellanies, p. xix,) publiſhed in 1795.

Beſides gratifying his antiquarian curioſity, in viſiting theſe ruins, it was his deſign to trace the route of Alexander, to aſcertain, if poſſible the ſcenes of various memorable tranſactions, and to fix ſome doubtful points in Hiſtory and in Topography. He alſo deſigned to collect ſuch information on the ſubjects of Botany, Zoology, and Mineralogy, as might intereſt, in the ſucceſs of his undertaking, the Naturaliſt as well as the Antiquary: of ſuch bulky or periſhable articles as would not bear removal to this country, it was his intention to make moſt accurate drawings, and to compile, from authentick living evidences, or written documents, an exact account of the preſent ſtate of Perſia, its manufactures and commerce, arts, ſciences, and literature.

However delightful in theory ſuch a project may be, he is aware of the expence and difficulties attending its accompliſhment. Though diſappointed in his hopes of patronage and ſupport where it was reaſonable to expect both, the encouragement he has received from lovers of antiquity and ſcience in this country, and the flattering teſtimonies of approbation beſtowed by learned ſocieties on the continent, ſtimulate him to the undertaking, and will induce him to try whether *zeal* can ſupply the place of *fortune*, and triumph over dangers, difficulties and fatigue.

He will offer to the publick, either in a future Number of theſe Collections, or in a diſtinct pamphlet, his thoughts on the utility of ſuch an expedition, which it is his deſign to undertake as ſoon as two works (an Aſiatick Geography, and Perſian Hiſtory) now in a ſtate of forwardneſs, ſhall have been completed.

The Collection of Oriental Manuſcripts, deſcribed in the fourth Number of Vol. I. and in the firſt Number of this volume (page 88), has, by private agreement, while theſe pages were in the preſs, become the property of the Editor.

Letters and Communications for the Oriental Collections, to be directed to the Editor, at Meſſrs. Cadell and Davies's, Booksellers, Strand, London.

THE

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FOR

JULY, AUGUST, AND SEPTEMBER,

1798.

VOL. II.

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VOL. II. No. III.

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VOL. II. No. III.

ORIENTAL COLLECTIONS.

1798.

The Oriental Emigration of the Hibernian Druids proved from their Knowledge in Aſtronomy, collated with that of the Indians and Chaldeans—From Fragments of Iriſh MSS.

By Lieutenant-General VALLANCEY, L. L. D. F. R. S. M. R. I. A. *&c.*—*Continued from* No. II. *p.* 121.

2. BIS, Beis, Baiſc, Baiſcharm, a cycle. Ch. פסוק *paſuk*, periodus. Arab. *baus*, an anniverſary, the feſtival of Eaſter. Perſ. *bazi*, a ſphere; بازي جرم *bazi jirm*, a celeſtial ſphere; *baziré*, an hour, a portion of a cycle. Ar. بيضا *beza*, Sol, duale *Abezan*, duo dies, vel duo menſes, (Gol.) which plainly ſhews *beza* means a

cycle. Perſ. پیاز *piyaz*, an onion, from its circular coatings; (ſee *Siobal*, Art. 21.) Ch. בז *baz*, Heb. בֵּיץ *bis*, an egg, from its globular figure; בצל *baſal*, an onion; (ſee Art. 24.) From Baiſc comes *Baiſc-bhuidin*, the golden cycle or number; (ſee Art 6.) *Oisbeis*, an epycycle; (ſee Eas. Art.)

3. Barbhis, Berbhis, a cycle, an anniverſary, (Shawe.) The word appears to be compounded of the two former, but I find it to be an Egyptian word for an anniverſary. *Sheck Schemſedden Mohammed*, in his book intitled *The Wandering Stars*, gives a deſcription of the curioſities of Egypt, through which he travelled in the 16th century: he ſays, "Among the curious monuments of Egypt, we "muſt place the *Berbis*. At Deudira there is one, in which there "is a dome that has as many windows as there are days in the year; "each day the ſun makes its entry by one of thoſe windows, and "does not return till the *anniverſary* of that day in the following "year." "There are many words," ſays the tranſlator (Monſieur De Sacy), "whoſe ſignification I have not been able to determine "with preciſion; many appear to have been entirely unknown to our "lexicographers: of theſe is the word *Berbis*, which I thought myſelf "obliged to preſerve in the original." (MSS. of the King of France's library.)

Bé, a turn, a round, a round of years, life. *Bu*, the globe, the univerſe. The Hebrew בא is uſed by Moſes, joined with שמש the heavens, to denote the ſetting ſun; whence *bé*, the night, as in Art. night, day: ſo *Soire* with the Druids expreſſed the Eaſt; the riſing ſun, a word joined alſo to שמש as in Eccleſ. 1. 5. זרח שמש

for the ſolar light, ſpringing, riſing, or coming out upon that hemiſphere which is turning into morning; and in Judges it is joined to *Cheres*, the Druidical *Crios*, the ſun, as in ch. 14. v. 18. בטרם יבא חרסה which Parkhurſt thinks ſhould be rendered "before it "(the city or place) came towards the ſolar orb, *i. e.* to the meridian." With the Druids Bé ſignified the night, which now is made to expreſs the day, for the reaſons aſſigned before; ex. gr. *ar an bheoi-ſe*, on this day, to-day. Egypt. ϣⲟⲩ *pheou*, hodie.

4. Beacht, a cycle. Bagh, the ſame. *Grian beacht*, the cycle of the ſun, i. e. *Ainſir ochd mbliaghna ar fichid mar imthighas an grian trid na da combarthadh deag*, i. e. the ſpace of 28 years that the ſun takes to go through the 12 ſigns. Perſ. *bakht*, a cycle. Sanſcrit, *Bhagana*, a period.

5. Phenicſhe, *i. e.* ain naomhag; the Phœnix or celeſtial cycle. It is thus deſcribed in my old Gloſſary—Phenicſhe, ſort eain alain, timchiol mead iola, agus aithriſtear go maiseadh ſi, ſe cheud *bliaghan*, agus nac bi achd aoin ean amhain an aimſher ſon domhan, don chineal ceadna: agus do ghnid ſi a nead do ſpioſaraibh ſoloſgthe, ajus an tan chuireas an Grian an nead tre teine, ſeiſidh ſi è, le na ſgiathnaibh, agus loisgidh ſi ifein ann, agus go neirghean peiſtog beag, as an luathreamhan do thugchum bheith na Phenichſhe eile na dhiaigh—*i. e.* The Phœnix is a bird about the ſize of an Eagle, and, when *reſtored* to life, lives 600 years, or 600 turns of *Beal*, the ſun; and there is but one of the ſpecies in the world, and ſhe makes her neſt with combuſtible ſpices; and when the ſun ſets them on fire,

ſhe fans the flames with her wings, and burns herſelf; and out of the aſhes ariſes a ſmall maggot, which becomes another Phœnix.

Una eſt quæ reparat ſeque ipſa reſeminat
Ales, Aſſyrii Phoenica vocant. (Ovid Met. 15. 392.)

Pliny ſays the Phœnix lives 340 years; others, 460; but according to moſt writers, 500 years. Tertullian, Ambroſe, Zeno and others, cite this bird as a rational argument of a reſurrection; whereas it is no more than a cycle of the Chaldeans, Aſſyrians, and our Hibernian Brahmins; a name compoſed of the Chaldean aſtronomical numerals, as we ſhall preſently ſhew.

Mr. Maurice has proved that this period of 600 years, and that of 19, was known to the Brahmins. Caſſini ſpeaks in raptures of this cycle, and ſays, no intimation of it is to be found in the remaining monuments of any other nation, except the ancient Hebrews; and that it is the fineſt period ever was invented, ſince it brings out the ſolar year more exactly than that of Hipparchus; for in this period the ſun and moon return to the ſame ſituation in the heavens, in which they were at the commencement of that cycle. Joſephus, from the traditions of his nation, aſſerts it to have been known to the antediluvians, and ſtated by him to have been their annus magnus.

"One of the characters attributed to the great year," ſays Boulanger, "was the Phœnix, an apocalyptical dogma, enveloped in an allegory, "become by its fable unintelligible. Pluche derives the name from

"the Phœnician word *phanag*, to be in delight and abundance: but "it is more rational to draw it from *phanah*, pronounced *phanach*, "which ſignifies to return; and this agrees better with the ſtory of "the Phœnix, which might be expreſſed by *opheh*, a wheel, or rather "by *phonech*, that which returns or turns round." Boulanger is near the truth, for in Iriſh *phainie* is a circle or ring; hence it ſignifies *an Eagle*, or any great bird that flies in circles, as thoſe birds do; whence the Egyptian *pheneh*, cyclum, periodum, ævum, (Scel.) The word alſo ſignifies a raven, for the above reaſon; whence the raven became ſacred in the Eaſtern countries, and of great requeſt in the *Mithratic* myſteries.

The Phœnix of Japan is called *Kirin*, ſays Herbelot, which is the *Cruin* or cycle of our Druids. The Phœnix, continues Boulanger, is nothing more than a *cyclic* ſymbol, which has been perſonified like *Meithras*, and many others, to whom, in after times, they adapted hiſtories applicable to the opinions the ancients entertained of theſe periods: the multitudes of theſe cyclic deities has given great room for fable, and led many antiquaries aſtray, and gave room for aſtronomical myſteries that never entered the heads of the original authors.

In a former publication I have ſhewn, that the myſtical words, Abraxas, Belenus, Janus, Neilas, Lebnes, were no more than a jeu de mots, formed of the Chaldean numerals or aſtronomical characters compoſing the numbers to be expreſſed by the name.

I ſhall here repeat a few, and produce the authorities. Baſſilides

qui omnipotentem deum, portentoſo nomine appellant ABRAXAS, & eundem ſecundum Græcas literas, & annui curſus numerum dicit in *ſolis circulo*, contineri, quem ethnici ſub eodem numero aliarum literarum vocant MEITHRAM. (St. Jerom.) See Art. 11.

The Chaldeans wrote Abrakas and Mithrak, which not corre-ſponding to the Greek numerals, they altered to Abraxes and Meithras.

Chaldean Numerals.			Coptic and Greek.	
A	א	1	A	1
B	ב	2	B	2
R	ר	200	P	200
A	א	1	A	1
K	ק	100	Ξ	60
A	א	1	A	1
S	ס	60	Σ	200
		365		365
M	מ	40	M	40
E	ה	5	E	5
I	י	10	I	10
TH	ט	9	Θ	9
R	ר	200	P	100
A	א	1	A	1
K	ק	100	Σ	200
		365		365

Abraxas is a jeu de mots on *ab*, father, and *rikas*, fire: Mithras, on the Chaldee מטר and the Druidical *Mitbr*, which ſignifies the rays of the ſun, a revolution, &c. In like manner, of *Bel*, the ſun, and *Ain*, a cycle, they formed *Belenos*, as E. Schedius rightly conjectures, to ſignify the ſun's apparent annual revolution; whence *Belain* in Iriſh, a year.

ב	2	B	2
ח	8	H	8
ל	30	Λ	30
ה	5	E	5
נ	50	N	50
ץ	70	O	70
ש	200	Σ	200
	365		365

In the ſame manner *Phenicſhe* makes up the cycle of 600.

Chald.			Coptic and Egypt. *Phenn.*	
PH	פ	80		
E	ה	5	Φ	500
N	נ	50	N	50
N	נ	50	N	50
I	י	10		
K	ק	100		600
SH	ש	300		
E	ה	5		
		600		

The Chaldeans had another name for the Phœnix, viz. כלא *Cala* (Buxtorf); and theſe letters, uſed as numerals, make up the ſame number; whence, perhaps, the *Cali Jug* of the Brahmins. See Oigh.

כ final	500	
ל	30	
א	70	
	600	

The *Seaſga*, or cycle of 60 of the Hibernian Druids, I think was the *tenth* of this great cycle; the *Sas* or *Saſas* of Beroſius, which was no more than a word expreſſed by the letter ס=60. Sonnerat ſays, the cycle of 600 was only the *Haſre*, or multiple by 10, of the ſexagenary cycle. Mr. Maurice thinks it is the *Luſca*, or cycle of 5, multiplied by 12, the cycle of Jupiter, that makes the great cycle of 60. I confeſs I do not ſee the application.

"When the ancients found out the true cycle of the Sun," ſays Boulanger, "they coined names by a *jeu de mots*, or words ſignifying "its heat or its courſe that made up the number 365, as they had done "before, to make up 360. The name *Sabaſius*," ſays he, "that "has ſo much perplexed antiquaries and etymologiſts, is no more "than a *numerical name*, which was given to Jupiter and to Bacchus, "as *periodical deities*. When the ſuppliant was initiated into the "myſteries of Sabaſius, a *ſerpent*, the ſymbol of *revolution*, was "thrown upon his breaſt. ΤΟ ΣΑΒΟΕ, which the Greeks repeated

" ſo often in the feaſts of Bacchus, without underſtanding the " meaning of the words, meant no more than the cycle of the year, " from the Chaldean *Sabb* circuire, vertere ſe. The ancient religion, " which applied entirely to the motions of the Heavens and *peri-* " *odical return* of the ſtars, was, for that reaſon, named *Sabianiſm*, " all derived from the Chaldee *Siba*, a revolution; not from " *Tſaba*, an army, meaning the heavenly hoſt, as many think; " but even this laſt word, in Chaldee, ſignifies a *period*, a preciſe " and determined time."

The Chaldeans wrote *Sabaſa*; the Greeks, *Saboe*; to which they added the ejaculation IO.

	Chaldean.			Greek and Coptic.	
S	ש	300	I		10
A	א	1	O		70
B	ב	2	Σ		200
A	א	1	A		1
S	ס	60	B		2
A	א	1	B		2
		365	O		70
			E		5
					360

For the Greeks had not then come to the knowledge of the true year.

Vanavas, written Faunus by the Romans, was a cyclic deity, as appears by their ſacrificing to him on the laſt day of the year: a name probably borrowed from the Chaldeans:

V	ו	6
A	א	1
N	נ	50
A	א	1
V	ו	6
A	א	1
S	ש	300
		365

Sir William Jones, in his Chronology of the Hindus, obſerves, from the materials with which we are at preſent ſupplied in the Sanſcrit language, we may eſtabliſh as indubitable the two following propoſitions: that the three firſt ages of the Hindus, are chiefly *mythological*; whether their mythology was founded on the dark enigmas of their *Aſtronomers*, or on the heroic fictions of their Poets; and that the fourth, or hiſtorical age, cannot be carried back farther, than about 200 years before Chriſt; and hence he concludes, that the early hiſtories of the moſt ancient nations are nothing more than the hiſtory of the *Revolutions of the Sun, Moon, and Planets.*

Theſe obſervations refer us to that ſchool of idolatry, the Chaldees, who ſtruck out the general outline of all paganiſm in the

world, before the grand diſperſion; as I flatter myſelf to have proved, in a chapter expreſſly on this head, in my Vindication of the Ancient Hiſtory of Ireland, printed in 1786; long prior to the publications of thoſe learned authors, Jones, Wilford, and Halhed, who likewiſe refer all the aſtronomy and mythology of the Brahmins to the ſame ſchool; and, in this idea, concludes the learned Boulanger:—"Ce qui vient d'être dit, ſuffit pour faire en-"trevoir, que la plupart des uſages du paganiſme, ſi cachéz chez "les Grecs, n'etoient que des fragmens detachées d'un ſyſtème "plus général, dont le peuple n'avoit plus aucune idée raiſonable, "des les premiers temps de l'hiſtoire."

6. Ais, Eis, Ois, Eaſc, a cycle: whence Eas, Eaſc, the moon; *Ais-beis*, *Ois-beis*, an epycycle; *Aiſion*, a crown; are evidently of Chaldean origin, עז Es: the word, ſays Parkhurſt, denotes ſtrength: but it is applied to שחקים, the heavens or æther, and to רקיע, the expanſe or heavens. Surely, then, it muſt ſignify a circular motion. Chaldee עזק *bizak*. Annulus. בז *bis*, ovum. Egypt. *Oeiſh*, a period, a round of time; whence *Iſis*, the cyclic Moon. Egypt. *Ioch*, the Moon. Syr. *Aſan*, a crown—of which more under the article Moon—Hence the Perſian Magi were called *Oſtanes*, or doctors, (that is) learned in cycles. (Suidas.) So in Iriſh *Oiſtan*, as in *Sartan*, a Doctor of Muſick, &c. &c.*

Soith-leag, a complete and perfect cycle; the great circle (Shaw's O'Brien) to diſtinguiſh it from the *ſeth*, or a ſmall cycle, or part of

* תנה *tana*, annunciare, docere. *Tanain*, Doctores. (Buxt.)

a circle. (See art. 1.) Chaldee, שוט *Soth*, circiure. *Soith-leag* has a great affinity in letters, and ſound, with the *Sutte logue* of the Brahmins, the reſidence of Brahma and his particular favourites, (ſee pref. to Gentoo Laws), expreſſed by our Druids by the ſynonimous term *Ti-mor*, or the great circle; which is an epithet of the great God. (Shaw.) Deus, circulus eſt, cujus centrum ubique, circumferentia nuſquam. Kircher Œdip. Ægypt. v. 3. Arab. ساعة *Sait*, a watch, a clock, an hour, a dial, furniſhed with a magnetic needle; derived from the Chaldee Schaia, the name they gave to the dial of Ahaz, viz. און שיזא *Aven Schaia*, lapis horarum; whence the Druidical *Scath*, a ſhadow; *Scathanaigh*, the twilight, dawn; the *Scath* or *Sath*, the turn of night; for the ancients divided the day into certain parts, which they called שעות *Schaoth*, quas horas vocabant, *Kircher*, who quotes Exod. 9, Deut. 20, Job 11; and thence argues, that if they had hours, they muſt have had ſome inſtrument by which they could diſtinguiſh them; and then quotes Herodotus, to prove that the Greeks had the Pole and the Gnomon from the Chaldeans; and adds, Nonnulli ex umbris obeliſcorum et pyramidum, certis in ambientis ſuperficiei planitie ſignis fixis, ad quæ umbra apicis pertingeret, talem & talem horam eſſe dicebant.* Which is a full explanation of the Druidical *Scath*, a ſhadow, and *Seth*, the circle; of which under *Time-piece*. The Scath was again divided into Mion-naid, or ſmall motion; נדה nada, motion; mionn, ſmall; whence minute. Arab. *mhin*, ſmall.

* Hence *bar-ceil*, an obeliſk, a pyramid. See bar. Art. 1.

7. Luſca, a cycle of five years; (Shaw.) it is written Loſco, Loſcu, and Luſca: the broad vowels a, o, and u, being promiſcuouſly uſed by the Iriſh—this is the Luſtrum of the Romans, of which Varro could not find the etymology. The *Loſkoe* is ſaid to be one of the Egyptian cycles of 1825 days, or five years, after they had obtained the true knowledge of the year to conſiſt of 365 days. There is every reaſon to believe it of Egyptian original, as the numerals, taken from the Coptic Alphabet, makes up the number.

Coptic.		
L	30	365
O	800	5
S	900	———
K	20	1825
O	70	———
E	5	
	———	
	1825	
	———	

8. Baiſc-bhuidhin—*Uimeoir*, the golden number (O'Br.) Naoidheachda, (the nineteenth) the golden number, (Shaw.)

This famous lunar cycle was well known to the Hibernian Druids; many of their circular aſtronomical temples conſiſted, and do yet conſiſt, of 19 ſtones: others of 48, the number of the old conſtellations. This cycle is ſaid to have been invented by Meton, the Athenian, and hence called the Metonic Cycle; but Mr. Bur-

row has proved, that it was long before known to the Brahmins, and in fact differs very little from the *Saros* of Chaldea, whence all aſtronomy was originally derived. (Maur. Hiſt. Hind. Vol. 1. p. 168.) The Saras, according to Beroſus, conſiſted of 6660 days: Syncellus, Abydenus, Al. Polyhiſtor. tell us, that it was a period of 3600 years; but Suidas, an author cotemporary with Syncellus, ſays, the Saras was a period of lunar months, amounting to 18 years and a half, or 222 moons. Pliny mentions a period of 223 lunar months, which Dr. Halley thinks is falſe reading, and propoſes the amendment, by reading 224 months. Sir I. Newton makes the Sarus 18 years and 6 intercalary months, which exactly agrees with Suidas; but then it is not the ſimple *Sarus*, but the *Sarus Haſre*, or ten-fold Sarus, that makes this number, as will appear from the numerical or celeſtial alphabet. The word is evidently derived from שער *Sar*, revolutio, menſura; whence the Druidical *Siora*, a revolution; *Aim-ſire*, a revolution of time; Sioria gan ſioria, revolution without number, *for ever and ever*; *Siorai-maire*, the metempſychoſis, or tranſmigration of the ſoul from ſphere to ſphere; Daistriugadh o coluin ge coluin aderid udrong go tteid an t'anam o coluinn go coluinn; in the paſſing off, from body to body; ſaid of that people, whoſe ſouls went from one body to another, as M'Curtin clumſily explains it in his Engliſh and Iriſh Dict. at the word tranſmigration.

La Saora, an anniverſary, a feſtival which was always kept in the night.

S	ש	300	Proof.	
A	ע	70	360	
R	ר	200	18	
V	ו	6	——	
S	ס	90	6480	
——		180	6 months.	
		666	——	
		10	Hafre	6660
——		——	——	
		6660	222	Moons.
——			30	
			——	
			6660	
			——	

Of the Baiſe-wooin (or golden baiſe) at the end of this chapter.

We have no authority to ſay, the Hibernian Druids could calculate an eclipſe to a day. *Thales*, who was a Phœnician, (natione fuit Phœnix, Hyginus) could only calculate an eclipſe within the *compaſs of a year*, as we learn from Herodotus; and conſequently worked by the cycle of 19 years, as our Druids did.

9. Iom, Uim, Aim, a cycle, a period, the globe of earth. *Iom toineeb*, a year; literally the תנה *tana*, of annunciation of the (cloſe of the) year, which was always performed with great ceremony. Arab. عايم *aem*, Anni.

There is no ſatisfactory derivation in the Hebrew or Chaldee Lexicons, or in the Talmuds, of the word יום iom, tranſlated a day. It appears to be an original word, ſignifying a revolution; like בד bar, var, war, mentioned before Art. 1.

What is now called a year, in Scripture, ſays the learned Coſtard, ſeems, in very early times, to have been termed ימים *Jamim*, days, i. e. a ſyſtem (cycle) of days: for, when Rebecca ſent her ſon Jacob to Padan Aram, to avoid his brother Eſau's reſentment, ſhe adviſeth him to ſtay there, *Jamim echadim;* our tranſlation ſays a *few days:* echad, in the plural *echadim*, never ſignifies a *few;* it is properly *dies unus*, i. e. one ſyſtem of days, or a *year:* beſides, the abſence of a few days would not have been conſiſtent with ſo long a journey, nor the occaſion of it. This clearly explains the *iom-toinea* of the Druids. From this root is derived the Æthiopic *amy*, a year, a revolution. So the Iriſh have *iom-druidah*, to impale; *iom-ba*, the ſurrounding ſea; *iom*, or *uim-dorta*, to circumciſe; *uime-rothla*, a revolution; *am-mahara*, or *iom-mahara*, to-morrow. Ch. יומחרא *Jomahara*, die craſtino. (Buxt.)

10. Maſcaor, a cycle, is, by tranſpoſition of a letter, the Chaldean מהזור *machazor*, cyclus, circulus, ex חזר *chazar* uel *hazar*, circumire; whence Coſtard derives *Gſiris*, that is, revolver.

11. Mithich, Mithis, Mithr, a period, ſeaſon, cycle; Chald. and Æthiop. matke, periodus, terminus. The word is ſtill uſed by the Abyſſinian Chriſtians: Ipſi vero vocant ſe *Chaldæos*, neque fruſtra: lingua Chaldaica etiam temporibus Juſtiniani eos uſos fuiſſe.

Nicephorus, l. 9, p. 18. Scal. de emend. temp. p. 338. Hence the Chaldean *Mithrak*, the Greek Meithras, and the Druids *Mithr*, names of the Sun. Perſ. مهر Mihr. See Art. 5.

12. Aonac, Ionnac, Aineac, a period, cycle, anniverſary; Aonec, Aong, Eang, a year; Aonac-la, Eang-la, an anniverſary day; Aonoc, an annual fair; Ch. ענק anek. Torques, hinc Annus, Annulus, &c.; hæc enim omnia non ſunt niſi circulus. Hence, I think, the *Simurgh Anke*, or Phœnix of the old Arabs and Perſians; and hence, probably, the Ἀνανία of the Greeks, the anniverſary feaſt of Caſtor and Pollux. "And all the days of *Enoch* were three hundred and ſixty five!" Geneſ. 5. 23.

13. Tacſh-ang, Tacmh-ang, Tacv-ang, a cycle; revolution of *ang*, a year. Teachbhaidh, Teacſhaidh, or Teacphai, *i. e.* Grianſted, the Solſtice. Ch. תכופה *tacopha*, revolutio, circulus orbis. Solſtitium, Equinoctium, definita Solis revolutio ad iſtos terminos; from כוף couph, revolui, circuire. The Iriſh Teacphai, or Teachbhai, is thus explained: an tan Grian nac eidir dol uirde, ni as iſle, ſa la as foide: that is, when the longeſt and the ſhorteſt day comes. So the Hebrews Tekuphath, Tiſri, Æquinoctio Septembris, Takuphath Niſan, Æquinoctio Martis, Tekuphath Tebath, Solſtitio Septembris, Tekuphath Tamuth, Solſtitio Junii, (Jonath.): But in Geneſ. 1. 14. it is immediately applied to the Sun, תתופותשמשא Tekuphath Solis; and to the year, in Exod. 34. Tekuphath he Sana, revolutio anni; hence the old Iriſh *Tachmh-ſir*, a month, the the revolution of the Moon; סהר Ch. Siharas. Arab. ساهور Sahur, the Moon.

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14. Saoghal, the world; life, age, revolution, orb, &c. סגלגל Chal. *Segal-gal*, orbis, rotundum, orbiculare. Saoghal gan Saoghal, world without end; hence the Latin Sæculum, a derivation unknown to Voſſius or Gebelin. See Gall. Art. 19.

15. Sall, a year, a cycle; *Sal-taireac*, a chronicle, an annual regiſter; Sealan, a part of a year, a ſmall ſpace of time. צל Sil, Sil-ſal, Zona, cingulum. Arab. سال *Sal*, a year; Saleh, an age; Sal-tareek, a chronicle. Sall, a year, is probably no more than the numerical letters, making up the number of days.

S	ש	300	ש	300
L	ל	30	ה	5
L	ל	30	ל	30
			ל	30
		360		
				365

16. Sín, Sén, a cycle; *Sol-ſin*, a year; Punico Malteſe, *Sena*, a year; *Snin*, the ſeaſons; Iriſh, *Soinin*; Heb. and Chald. *Sena*, a year; Buxtorf derives it from שנה *Sena*, to iterate: Annus ab iteratione ſic dictus: but as Parkhurſt obſerves, the year is ſo called, becauſe it is iterated by the Sun's returning to the ſame point whence it ſet out, and always *revolves* and returns upon itſelf by its own path: Quod, ſole ad punctum, unde digredi cæperat, redeunte, *iteratur*, & in ſe ſua per veſtigia ſemper volvatur & *redeat*, (Buxt.) Kennedy ſays, we cannot define שנה as applied to the

Sun, without defining, at the ſame time, the tropical year. Gen. 1, 14, v. 7. Deut. 32, 7. (Scripture Chronol. p. 37.)

17. Dra, Drach, Draoch, Dur', a wheel; circle, cycle, period. Duir-teach, the round cell of a Druid; a temple, cell, church, round tower, &c. Flaith nar dhún, a duirteach, *i. e.* a chief who did not cloſe the doors of his places of worſhip; (Chs. O'Connor.) The temples of the Druids were all circular: hence *Drochad*, the arch of a bridge, a bridge; *Reall draoch*, the cyclic planet, the Sun, Moon; whence, I think, the Druidical circular temple, named *Rolldrich*, near Chipping Norton, in Oxfordſhire. Ch. דור *dor*, circulus. *M'h'Dari*, circuitores; whence the Druids *Deora de* Pilgrims. הדר *h'Dar*, rotundum, quaſi in ſe reflexum; דלך *darak*, arcum curvet. Arab. دور *Dur*, circumgyratio. Hence, probably, the *Eendra*, or God of the firmaments of the Brahmins; who is ſaid to have *whirled* the earth into motion, after the Boar Avatar; for *Ionn* is the Sun; Ionn, *i. e.* Beal; Ionn is Belus. (Cormac.) *Chandra*, the Moon, may derive from the ſame. *Cann*, in Iriſh, is the Moon. (Shaw.) "*Lauded by the Aſparaſes*, "*I may be happy with my Lord through the reigns of fourteen In-*"*dras.*" (Duty of a faithful widow, p. 217.)

18. Ogh, Oigh, Jog, Chuig, Chuiggeal, a period, a cycle; *Ogh-maiddin*, Aurora, *i. e.* the return of the Eaſt, or of the ſun in the Eaſt. Ch. חוג־מדנת *houg* or *choug Madinna*, from חוג houg or choug, Circulus, cyclus, dies feſtus, quod dies feſti quotannis circularentur. Arab, choug, a ring, a year حجة Annus.

Faſti Meccani celebratio, חגול hougol, chougol, circulus, globus. This is probably the root of the Sanſcrit Joge, as the Cali Joge, &c.

19. Gall, a wheel, a cycle; *Sao-gal*, an age, a period; Sior-gal, a complete revolution. See Art. 14. Ch. גלל gall, volvere. *Gil-gal* rota, orbis, ſphera. See Raith. Art. 20. גלה gala, the ſenſe of the word ſeems alluſive to the motion of the earth and planets. *Gal* is often joined to *Chug* in the Chaldee, Hebrew, Syriac, and Iriſh. When the Hebrews joined the words *Chug* and *Gal*, ſays Hutchinſon, it expreſſed both motions, to roll in a circle or ſphere, as 1 Chron. 16. 31. Let the Earth, *Chugul*, i. e. revolve. The Cannanites had a temple to their God, the Heavens by the attribute above mentioned. Joſ. 15. 16. *viz.* Beth-h-gule or chegule; that is, the temple of the circulars; Marius calls it the Houſe of Revolution. Hence the gallan pyramids of the Druids, on which was inſcribed the revolutions of the Heavenly bodies, as before deſcribed; and hence *Chug breith*, a ſacrifice, *i. e.* the religious duty of the chug or circular temple. Sanſcrit *Breta*, as *Breta-ſthan*, the country of religious duties, (Wilford:) thus St. Patrick, in one of his lives, (Colg. Tr. 4) is made to ſwear *dar mo de breth*, by my faith in, or religious duty to, God; hence, in the modern Iriſh, *breith* ſignifies penance. A drawing of the Gallan ſtone will be given in this chapter.

20. Jul, a cycle; *Mi Jul*, the ſummer ſolſtice: the Druidical months included half of the preceding month, and half of the ſubſequent, according to our preſent reckoning, of which hereafter. *Mi Jul*, now tranſlated July, contained the laſt half of June, or the ſummer ſolſtice; the July of the Druids was ſacred to Bud, as we

ſhall ſhew in its place—Cæſar was born in the month of *Jul*; and hence he took his name of *Julius*, (not the month from him,) which was eſteemed propitious.

——————— Veneriſque ab origine proles
Julia deſcendit cælo, cælumque replevit,
Quod regit Auguſtus ſocio per ſigna Tonante,
Cernit in cætu divum, magnumque Quirinum,
Ille etiam cælo genitus, cæloque receptus.
(Manilius.)

Jul, in Iriſh, is the magnetic needle, the compaſs; and hence implies a guide. (Shaw.)

Jul, nomine hoc anni ſe circumvolventis, periodum notari, credunt, ſcil à *Hjul*, rota. Commendavit ſeſe hæcce nominis notatis ingenioſiſſimo Atlantices conditori, qui ut late demonſtrat, feſtum hoc in honorem ſolis, Sideris inter Boreales in primis pie culti, inſtitutum fuiſſe; ita oſtendit, converſionem illius poſt æquinoctium, tam brumale quam æſtivum rotæ figura in faſtis Runicis deſignari: quo facit, quod ſolis epitheton in Edda Iſlandica ſit *Fagra Hweel*, pulchra rota.

20. *Rath*, a wheel, a circle, a cycle; *Raith*, a portion of a circle, a quarter of a year. Arab. *Reja*, a quarter of the heavens. *Brath*, for ever, cycles innumerable. بَرْهَة *Barhet*, ſpatium temporis longum, (Gol.) Hence *Dagh-dae-rath*, an epithet of the ſun, with the Brahmins and Hibernian Druids.

Hic neque tum ſolis rota cerni lumine claro,
Altitonans poterat nec magni ſidera mundi. (Lucretius, L. 5.)

Inde patefecit radiis rota candida cælum. (Sidonius.)

21. An, Ana, Aine, Onn, a cycle, ſeaſons; hence *Lu-an*, the moon, the *An* or cycle of L ל=30; *Bel-ain*, a year, the cycle of Belus; (O'Br.) *Ain-leog*, a ſwallow, a revolutionary bird; *Ain-naomhagh*, the celeſtial bird, the *Phœnix*, and perhaps the fabulous bird of the Brahmins named *Auny*. *Onn*, as applied to the cycle of the ſun, ſignifies the ſun, fire, &c. Ægypt. *Oein* and *Hon*, the ſun. כהן און *Cohen On*, Sacerdos ſolis. Eſai 66. 2.; in Iriſh, *Conach Oin*, of which under Art. *ſun*; P. اینه ayiné, ſeaſons, revolutions. Ch. עון *hon*, tempus, עונן honan, tempora obſervare; whence the Iriſh *Anius*, an aſtrologer, aſtronomer, &c. *Ana-mor*, the zodiac, the great circle. The Druidical temples, named *Ana-mor*, were compoſed of 48 ſtones, denoting the number of the old conſtellations, with a kebla of 9 ſtones, placed near the circumference, on the inſide, to repreſent the ſun in its progreſs through the ſigns. Such is the temple, ſtanding on the lands of Ana-mor, in the county of Fermanagh.

The root of the word *Ana*, is in the Chaldee, ענה hana, to return, to make reverſion; whence, ſays Parkhurſt, ענמלך anamelech, the ſolar fire, worſhipped with Adramelech: but Mr. Parkhurſt did not know that in Iriſh *molch* is fire, and an epithet of the ſun.

Hence, *Croiſhna-ain*, the revolution of *Creeſhna*; a mountain ſo

named in the county of Clare, where there are the remains of a Druidical temple.

22. Ti, Tidh, a great cycle, a period, globe, hemiſphere. *Tigreine*, the ecliptic, the circle of the ſun; probably the name *Tigranes*, of the old Perſians, derives from this, or from *Tighearna*, a lord, a prince. Ti-mor, the great circle, God; ſame as Bar-ceann, (ſee Art. 1.) Pers. باري bari, God; دور duwur, a cycle; داور dawur, God.

Ch. תד tad, a circle; Ægypt. *Teh*, orbis, univerſus.

23. Saobha, a cycle; *Seona Saobha*, the cycle of Saturn; Sanſcrit, *Sani*, the planet Saturn. Ch. סבב *ſabb*, *ſabab*, circuire; סביב *ſabib*, circuitas. Arab. *Shubet*, the courſe of the ſun: hence the *Saobh-dolbha* of the Druids; ſorcery, by circles drawn on the floor. (O'Br.) "The *Seeva*, of the Hindus," ſays Maurice, "is not only the *tempus edax rerum*, but he is alſo the *tempus renovator rerum*." He is called *Sieb*, the deſtroyer; Iriſh *Sab*, and *Saob*, death. Ex. gr. *Nil igrich Fail ge ſaobh ſin, acht* AODH *amhain na beathaidh*; i. e. No one in the Country of Fail (Ireland) exempt from death, but *Aodh* the immortal: *Aodh* is an epithet of the ſun. From Saob is derived

24. Siobal, Saobal, a cycle; *Siobal na greine*, the zodiack, the ſun's path. As in Mr. Aſtle's manuſcripts, ſpeaking of the ſigns, the author ſays, *Do rinnedar mar ſin da cuid deag, don bliaghain, do reir an da combantha deag ſin na greine, agus a dubradar*

mir SIBAL *na greine, an gach comartha dibh;* i. e. Thus they divide the year into twelve parts, according to the twelve ſigns of the ſun; and, as has been ſaid, the month according to the (ſibal) path of the ſun in each ſign. Ch. שביל *ſebil*, ſemita, via: in the ſame ſenſe it is in common uſe, as *bi ar ſiubal* (bi ar ſhool), get you gone, be on your way, road, or circuit. I believe we have here come to the meaning of the *Sybils*; for, if the word did not apply to a cycle, and that of the ſun, why ſhould the moſt celebrated of the Roman Sybils be beloved by *Apollo*; or why ſaid to live a thouſand years? Pauſanias ſpeaks of a Sybil of *Phœnicia*, whom he calls *Saba:* hence the learned Boulanger concludes, that *Sybil* is only a *cycle*, or period, *perſonified;* and that it is a period of a thouſand years, as Ovid gives it a life of that duration.

Siobal, an onion; a name given it, probably, by the Druids, from its coats or rings, when cut tranſverſely, repreſenting the heavenly ſpheres: and hence the veneration of the Egyptians for that root. The Brahmins had the ſame; and the Chaldeans alſo adored this vegetable long before either, according to Alexander. (Maurice Ind. Antiq. V. III. p. 531.) *Uine*, time, a period of time, (עין) ſignifies an onion alſo; but its ſynonimous, *Uine-rún*, the myſtical *Uine*, points out its Druidical origin, for *Uine* ſignifies a revolution; whence *Uin-tas*, a windlaſs, *i. e.* the ſlow revolver.

The Chaldee בצל baſal, and the Arab. *buſul*, an onion, from בין bis, (ſee Art. 2.) is a proof that *bis* ſignifies a circle. Buxtorf ſays, that the German *ſybelen*, an onion, is formed by tranſpoſition of the Chaldee baſal: I am convinced that great Hebræiſt

has erred in this derivation. *Cuaran*, in Iriſh a cycle, ſignifies alſo an onion; in Arab. *Kurana*. In like manner, the Druids named a conſtellation *Rimmon* (Shaw), which in Chaldee ſignifies a pomegranate, becauſe that fruit, cut tranſverſely, will repreſent a conſtellation by its ſeeds. (See Conſtellation.)

25. Cuaran, Curuinne, Cruinne; a cycle, ſphere, globe. Ch. כרן caran, Ar. كرن krun, a ſphere. Quere, if *Chronus*, the ſon of Terra and Cælum, and *Coranis*, one of the daughters of Atlas, do not derive from this word, as *Saturn*, a name of the ſun, does from the *Satharn* (cycle) of the Druids; whence it ſignifies the ſun, as *An*, *Onn*, &c. *Di Satharn*, the ſun's day, the ſabbath. (O'Brien, Shaw.)

26. Crios, a cycle, the ſun; *Grian Crios*, the zodiac. Syr. *Kriſa*, cingulum. Ar. *Kurs*, orbis ſolis; perhaps by tranſpoſition from the Chaldee חזר *chizor*, cyclus.

27. Ear, Earrach, Eiris, Iris, a cycle, epoch. Ar. ارج arij and Erkhat, an epoch, a cycle. Ch. ירח *yareh*, Ar. *Arah*, præſcripto tempore notavit. (Buxt.) Hence, ſays Coſtard, *Yarah*, in Hebrew, ſignifies a *month*, a moon, which ſeems to intimate as if the oldeſt meaſure of time, taken from the revolution of the heavenly bodies, was a month. The Iriſh have caſt off the Jod and write *Rè*, the moon, a month, a period of time. *Leabhar Iris*, an ephemeris. See Art. 29.

28. Ban-gal, an anniverſary. See Gall, Art. 19. Hindu, *Pungol*.

29. Graibh, an ephemeris, an almanack, a table of the revolution of the planets. Ch. גרף *garaph*, revolvit. See Art. 27.

CONCLUSION.

The preceding pages ſhew that the Hibernian Druids were ſo much maſters of aſtronomy as to have had the knowledge of various cycles, ſome of which were known to the Indians, and ſome to the Egyptians, but that all are derived from the Chaldeans.

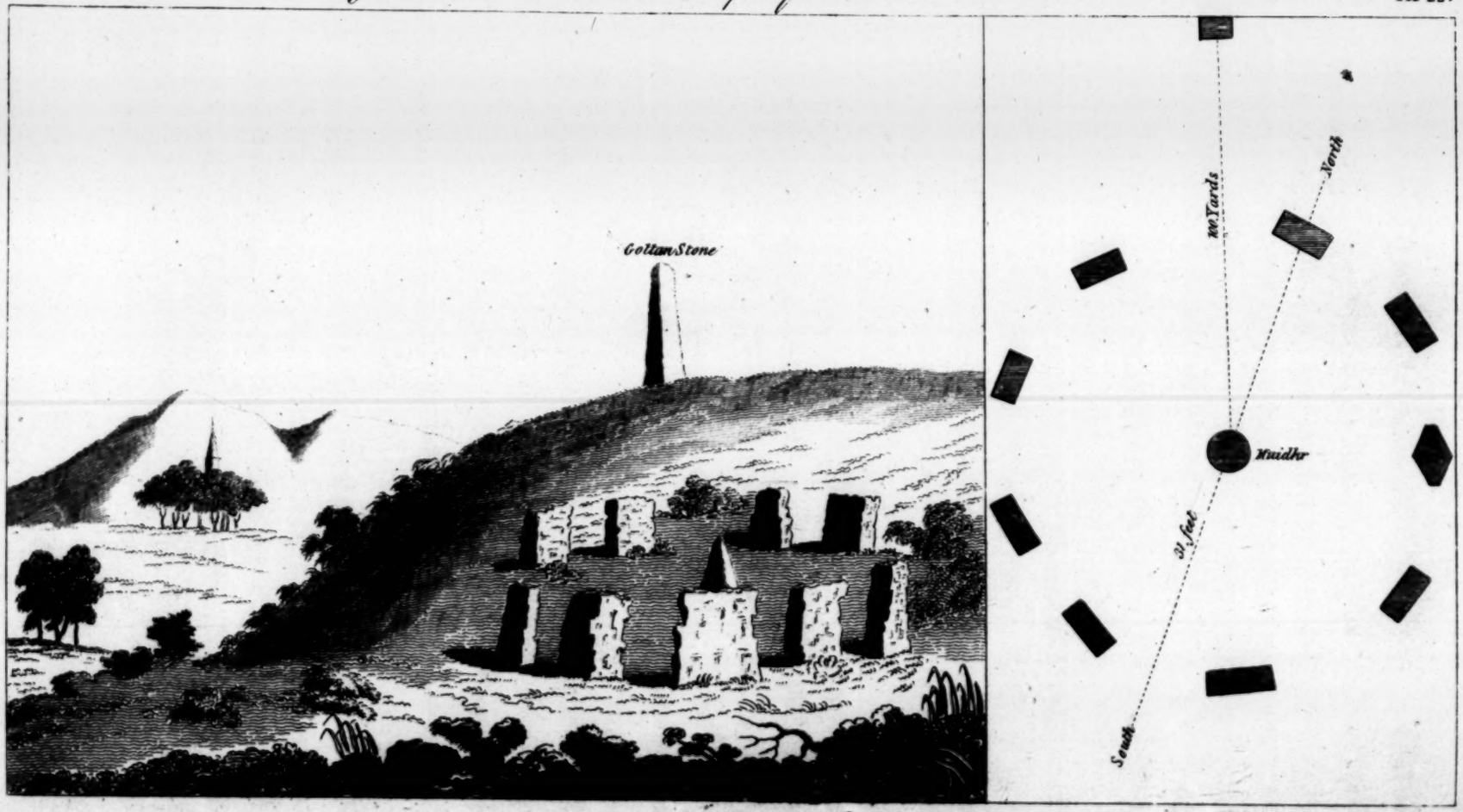
Prior to the publication of the Reſearches of our learned countrymen in India, I ventured to hazard my opinion, that the Hibernian Druids muſt have received their knowledge from the Chaldean and Indian philoſophers; their mythology, ſuperſtitions, and periods, confirmed me in it. I have had the ſatisfaction to ſee myſelf ſupported by that great Indian aſtronomer, Mr. Burrow, and by Mr. Maurice in his ſixth volume of Indian Antiquities. The writings of thoſe gentlemen have thrown new light on many paſſages in the ancient manuſcripts of Ireland, which were ſtumbling blocks to me before their labours were publiſhed.

Mr. Maurice obſerves, that circular ſtone monuments were intended as durable ſymbols of aſtronomical cycles, by a race who, not having, or politically forbidding, the uſe of letters, had no other permanent method of inſtructing their diſciples, or handing down their knowledge to poſterity.

BRITISH MUSEUM

The Gottan or Astronomical Temple of the Hibernian Druids

PA 227



We have ſhewn that the Hibernian Druids did inſcribe their cycles on the Gollán and Drellan ſtones, and from Phœnician characters, ſtill exiſting on the firſt croſſes erected in this country; (ſee Beauford on the learning of the Druids, Collect. V.) From theſe characters being intermixed with the modern in ancient manuſcripts, and from ſeveral fragments we have tranſlated relating to the metempſychoſis, it is evident that the Hibernian Druids had the uſe of letters, and that the original characters they uſed were Phœnician. There is great reaſon to think they had three alphabets at one time, the Phœnician, Pelaſgian, and *Ogham*, or myſterious; the laſt word, Sir William Jones has informed us, is Sanſcrit, and uſed by the Brahmins in that ſenſe.

Smith, in his Hiſtory of the County of Corke, has given a plan and elevation of one of theſe cyclic or Gollán temples, which ſtands on the lands of *Cloch-na-cala-ti*, or the ſtone of the cycle of time; (ſee Ti. Art. 22); whence the modern name Cloghnakelty: it is a circle of nine ſtones round a *Muidhr*, (ſee Vindication, p. 211), or conical *Mahoody* of the Indians. At the diſtance of an hundred yards from the *Muidhr* ſtands the Gollán ſtone. "The modern Iriſh," ſays Smith, "name theſe kind of temples *Goublawn*; and about a "mile from Roſs, towards Cloghnakelty, is another temple of this "kind, but the ſtones have been diſturbed; one thing remarkable "is, that no two ſtones of the temple fall in a line with the central "ſtone." Mr. Smith was neither a good mathematician (or he would have ſpared the laſt obſervation), or a good Iriſh antiquary.

[*To be continued.*]

حكايت من حكايات الف ليلة و ليلة

فلما علما انها رهبا خافا من العفريت قالا لها انا ما نزل فقالت لهما والله ان لم تنزلا بنهت لكما العفريت بقتلكم في هذا الساعت فنزلا من خوفها فلما صارا عندها رقدت علي ظهرها و قالت لهما افعلا بي كذا و كذا و الا بنهت لكما العفريت فقالا لها ياستي نحن ما بقا معنا حركه و لا هبة من خوفنا من هذا العفريت فحلفت الصبية يمينا واثقا ان لم تقضوا حاجتي نبهت لكما العفريت و اقول له قد فعلا وتركا فيرمي بكما و احدا بالمشرق و واحدا بالمغرب فما قدرا ان يخالفاها من خوفهما منها فتقدم الكبير و قضا عمله ثم تقدم الصغير و جامعها فلما فرغامنها قالت لهما هاتو اخواتكما فاخرجا لها الخواتيم فاخذ تهم

Introductory Chapter of the Arabian Tales. Tranſlated from an original Manuſcript, by JONATHAN SCOTT, Eſq. *Continued from p.* 160.

WHEN they perceived that ſhe had ſeen them, they were afraid of the Afreet, and ſaid unto her, "We will not come down." Then ſhe ſaid, "I ſwear, if ye will not come down, I will ſtir up the Afreet "againſt you, to put you to death this very inſtant." Then, through fear, they deſcended; and when they came near her, ſhe made propoſals to them,* which they rejected. Upon this ſhe was enraged, and exclaimed, "If you do not fulfil my deſires, I will awaken the "Genius, and tell him you have inſulted me; when he will hurl "one of you to the Eaſt and the other to the Weſt." Then they dared not to contradict her, from the alarm at her threats. The elder approached her, and afterwards the younger, when ſhe ſaid, "Give me your ſeal rings." Then they delivered to her their rings, and ſhe took them.

* A few words omitted, for the reaſon before aſſigned.

قال الراوي ثم انها اخرجت كيسة من راسها و فرغته في كفها فاذا فيه ثمانيه و تسعين خاتم فمختلفين الا لوان فقا لت لهما اتدران ما هذا الخواتيم كلهم قد ناكونني وكل من ناكني اخذت خاتمه وانتم تمام المائة وكلهم ناكوني علي قرب هذا العفريت الذ حبسني في هذا الصندوق و قفل علي باربع اقفال و اسكنني في قعر البحر من حذره علي و لم يعلم ان مقادير الله لاترد و اذا ارادت المراة شيا لايرد ها عنه الا الله تعالي

قال الراوي فلما سمع الملك الكبير و اخوه كلامها تعجبا غاية العجب ثم انها رجعت الي العفريت و شالت راسها من الارض و جعلته في حجرها و اشارت الي الملكين امضيا في حال سبيلكما والا نبهت لكما العفريت فرجعا الملكان من حيث اتيا و قالا ان مصيبة هذا العفريت اقوي من مصيبتنا و كيف هذ المصيبة في خطف هذ الصبية ليلة عرسها و كيف جعلها في صندوق في وسط البحر لكون انه يصو نهامن القضا والقدر و ها انت ياخي قدرايت ثمانية و تسعين خاتما و نحن تمام المائة فارجع بنا الي ملكنا و مدينا فقال الصغير اما انا ما بقيت لا اتزوج قط فقال الكبير اناسوق اري لك ما اصنع بالنسوات ثم انهما لم يزالا ساثران ليلا و نهارا حتي وصلا الي مدينتهما ثم ان الملك شاه هربان جهز لخيه هكد ية

The hiſtorian ſayeth, that ſhe pulled her purſe from her veſtband, and emptied it into her hand, when, lo! there were ninety and eight rings of various colours. Then ſhe ſaid to them, "Know that "each of the owners of theſe rings hath made love to me, and "you make up the hundred, all of which have addreſſed me cloſe "to this Afreet, who placed me in this coffer, and faſtened it with "four locks, and confined me in the depth of the ocean, out of "precaution againſt me; but he did not conceive the decrees of God "are not to be averted, and that, when a female reſolves upon any "thing, no one can divert her from it, but God."

When the elder prince and his brother heard theſe words, they were mightily aſtoniſhed. Then ſhe returned to the Afreet, and lifted his head from the ground, and placed it upon her lap, and ſignified to the princes, "Go your ways, or I will awake the Afreet." Then the princes returned from whence they had come, and ſaid, "Verily the affliction of this Afreet is greater than our diſgrace, "in that he took her away upon her nuptial night, and confined her "in a coffer at the bottom of the ſea, in order that he might guard "her from the decrees of heaven; and truly, my brother, thou and "I have ſeen ninety and eight rings, and our's completed the hun-"dred; let us, then, return to our countries and capitals."

Then the younger brother ſaid, "I will remain unmarried." When the elder replied. "I will ſpeedily ſhew thee what I will do "with women." After this they did not ceaſe travelling night and day till they reached their ſeveral capitals. Then Shaw Herbaun

و سافر الي بلده سمرقند و اما من كان الملك* فانه قتل لعبيد والجوار ثم احضر وزيره وامر ان يكتب له ببنات تلك المدينة فكتب له نسا كثير ا ثم ان امره ان ياتي له كل ليلة بو احدة من تلك البنات

قال الراوي ثم ان الوزير طلع له بواحدة اول ليلة فبات معها تلك الليلة و صبح الصباح خرج الملك من عند ها و امر الوزير تاخذ تلك الصبية وتقتلها وتاتي بغير ها والا اقتلك فا خذ ها الوزير و قتلها و طلب الدايات واتو له بننبت احسن من اللولي فسلمها للهواشط فعملو سغلها و طلع بها الطواستي و نزلها فدخل عليها الملك فاخذ وجهها و نام معها الي الصباح ثم امر الخدام فسلمو ها للوزير سلمها السياف فقتلها فلما كان الليلة الاخري اتين بواحدة حسي من الوية و تم علي هذ الحال كل لتيلة و حدة مدة سنتين فلما كان في بعض الايام جات الهوا شط الي لوزير و اخبروة آن ما بقي بنت في البلد و قد عجزن من ذلك

قال الراوي فلما سمع الوزير كلام الهواشطبكا شد يدا و جاف من الملك و دخل بيته و هو باكي العين فبلت زوجته معه و كان له بنتان الو احدة اسم ها شهرزاد هي الكبيرة و

* A fentence is omitted in the tranflation of this part, being almoft a repetition of another, viz. " Then the king Shaw Herbaun made his brother a prefent, and he " journied to his city of Samarcand. But what became of the Sultaun? (the " elder.)"

put to death the male ſlaves and the women, and called his vizier unto him, and commanded him that he ſhould obtain in marriage for him the daughters of the city. Then he eſpouſed many virgins, after which he (the king) ordered that he ſhould bring one unto him every evening from among theſe ladies.

The hiſtorian ſayeth, that then the vizier repaired to him with one the firſt night. Then he remained with her that night, and when morning dawned departed from her, and commanded his vizier to put her to death, and bring another in her room, or he would kill him. Then the vizier executed her, and ſent for the duennas, and they brought him a damſel more beautiful than the firſt, and he committed her to the tyre-women who performed their offices; when he repaired with her to the eunuchs and left her. Then the king entered and ſlept with her till morning, when he called his domeſtics, and they committed her to the vizier, who delivered her to the executioner, and he put her to death.

When the next night came, another was brought ſtill handſomer than the former, and after this manner every night one, for two years. At length the tyre-women came to the vizier, and told him that not a virgin remained in the city, ſaying, "We are perplexed "on this account."

When the vizier heard the words of the tyre-women he wept exceedingly, and was afraid of the king, and entered his houſe with tearful eyes, and his wife alſo wept with him. And there were to

الثانية دينازاد و كانت لكبيرة قد قرات الكتب و الصغات
والحكم و الكتب الطيبات وطلا لعت الاخبار و كلام الحكماء
و كانت عاقلة لبيبة آديبة فقال لها ابوها يا بنتي اني اريد
آطلعك علي ما في سري فقا لت له قل ما عندك جعلت
فداك فقال لها ان الهواشط اتين الي و اعلموا ني انهم
لم يجد وا الملك عروسا في هذ الليلة و انا خايف منه
فقالت له يا ابت لا تتعب خاطرك و انالك الفدا و اريد ان
تهدني للملك و آنا انسب في خلاصك و خلاص آلمسلمين
و آنا ان اموت لي اسوة ببنات المسلمين

قال الراوي فلما سمع ابوها كلامها اذداد غضبه و قال
لها يا قليلت العقل انت تغلم آن الملك اقسم علي نفسه انه
ما يبات مع البنت الا ليلة واحدت و بصبح يقتلها و ان انا
اهديك اليت يبات معك ليلت واحدة و بصبح يقتلك فقالة
له يا ابي اهدتيني له و دعه يقتلني فقال لها ابو ها و ما
الذي حملك علي ذلك حتي لا تخاطري بنفسك فقالت يا

him two daughters, one named Sheher-zade,* who was the elder, and the ſecond Deena-zade.† And it happened that the elder had read numerous books of divinity, law, and phyſic; and peruſed hiſtory, and the traditions of the wiſe; and ſhe was witty, beautiful, and of elegant manners. Then her father ſaid unto her, "O "my daughter, I wiſh to inform thee of what afflicteth my mind;" when ſhe replied, "Speak what is within thy boſom, I will be- "come thy ranſom." Then he ſaid unto her, "Verily the tyre- "women have been with me, and informed me that they cannot "procure a bride for the king this night, and I dread his anger." Then ſhe replied to him, "O my father, trouble not thy heart, for I "will be to thee a ranſom; and I intend that thou ſhalt introduce me "to the king, and I will try for thy deliverance, and for the deli- "verance of the faithful; if I die, I ſhall be an example to the "daughters of the true believers."

When her father heard theſe words his anger was rouzed, and he ſaid unto her, "Ah! thou void of underſtanding, art thou not in- "formed that the king hath vowed to himſelf that he will not "abide with a damſel but one night, and in the morning will put "her to death; and that, ſhould I introduce thee to him, he will "lodge with thee one night, and in the morning take away thy "life?" Then ſhe replied, "O my father, ſhew me to him, and "let him kill me." Then her father ſaid, "What hath put thee "upon this that thou feareſt not for thyſelf?" ſhe anſwered, "O "my father, there can be no alteration of reſolve for me in this "matter."

* Signifying daughter of learning. † Daughter of religion.

ابت لا بدلي من ذلک فلما سمع منها هذا الكلام غضب غضبا شديد افقال لها يا بنتي من لم يحسب العواقب ماالدهرله بصاحب و من لم يعرف الامور وقع في المحذور و المثل يقول لنت راقدا بطولي ما خلاني فضولي و انا اخشي عليک للحمار و الثور مع المزارع فقالت شهرزاد يا ابت و ما جري للحمار و الثور مع المزارع قال الوزير

اعملي يا بنتي انه حكي عن بعض التجار انه كان صاحب مزارعت و كان له ثور و حمار و كان له اولاد و زوجت و كان يسكن البر و كان يعرف بلغت البتهايم و الحيوان و كان السرفيه معلوم وسر مكتوم و اذا باح سره مات لوقته و كان كاتم سره مخافت علي نفسه من الموت و كان الثور و الحمار مربوطين قريبا منه كلو احد في [مكان متقابلين من بعضهم بعضا و الحوجت قريب منه فسمع التاجر الثور يقول للحما يااما النقصان هنيا لک فيما انت فيه من الراحت و الخدمت

When her father heard this he became exceedingly wrathful, and ſaid unto her "O my daughter, whoever weighs not the conſe-"quences of actions, to him fortune will not be favourable, and "he who knows not his buſineſs muſt fall into ſnares. The pro-"verb truly ſays, "I was ſleeping at my length, when my pre-"ſumption betrayed me." I dread for thee, the fate of the aſs "and the ox with the ploughman." Sheher-zade replied, "What "happened to the aſs and ox with the ploughman?" The vizier anſwered as follows:

Fable of the Aſs, Ox, &c.

"Know, O my daughter! it is related, that there was a certain "merchant, who was alſo maſter of a farm, and he had an ox, and "an aſs, and children, and a wife. He reſided in the country, and "it happened that he underſtood the language of beaſts; but in this "ſcience was a myſtery, for ſhould he reveal the ſecret he muſt die "that inſtant, ſo that he concealed his knowledge, dreading for his "ſecurity from death.

"The ox and the aſs were tied up near each other, in ſeparate "ſtalls, oppoſite to one another, when the maſter was paſſing by; "then he heard the ox ſay to the aſs, Ah Abba Noeſaun (Father of "Folly), merry for thee is the ſituation in which thou art, of re-

و الكنس و الرش تحتك و لك من يخدو مك و يصلح حالك و يعزل خيمك ويقدم لك الماء البارد و اما انا فياخذوني من نصف الليل الي الحراث و يركبوا علي وقبتي الحراث فاعمل طول النهار و انا احرث الطين و اشق الارض و اكلف ما لااطيق و اقاسي الضرب من الحراث فانهر اجنابي و تنسلخ رقبتي من عمل طول النهارالي الليلا ويدخلوني دار البقر و يجيو الي الخيك بحجارت والتيز بترابه و آنا علي الضغع و البوريقت ليلتي وانت في كنس و رش و مسح و علف تطيف و انت مستريح و في النادرير كب عليكسيدي الي حاجته لقضيهاو نعود الي محلك و انت مستريح و انا تعبان و انت كثير النوم و انا مسهر

قال الراوي فلما فرغ الثور من الكلام لتفت اليه الحمار و قال له يا عبوس ما كذب من انك ثور عند اسمك لان ما عندك مكر و انت تبدي الضح و تتعب نفسك و تقتل روحك في راحت غيرك و انت ما سمعت المثل يقول من عدم الطريق عدم اليو فيق تخرج من الاذان الي العجرت تقاسي العذاب و الضرب الي الليل و تجي يربطك الرعي تيقا تحبط بيدك و تنطح براسك فيزموا لك العلف فتسرع في

" poſe and cleanlineſs and good fodder under thee. For thee is a " perſon who waits upon thee, attends to thy wants, rubs off thy " ſcurf, and brings thee cool water; but unhappy me they force " at midnight to the plough, and lay it upon my neck; then I toil " all day long, and turn up the clay and divide the ſoil, and I am " ſo jaded that I cannot bear it; my ſhoulders are hurt by the yoke, " my ſides run with ſweat, and my neck is flayed bare with la- " bouring through the day untill night, when they take me to the " cow-houſe, and leave upon me the ſcurf, clotted with gravelly " ſand, and mud, and clay. I lie upon muck and hard ground all " night, but thou in clean ſtraw and nice fodder.—Thou art at " reſt, and if, perchance, my maſter ride thee on ſome urgent oc- " caſion, thou returneſt to thy place and thou art at reſt, but I " am tormented.—Thou haſt abundance of ſleep, and I am kept " wakeful."

The hiſtorian ſays, that when the ox had finiſhed his ſpeech, the aſs turned towards him, and ſaid, " O Ubbooſe, thoſe have " not been wrong who ſtiled the Soor from thy name, meaning " gentleneſs, for there is no deceit belonging to thee. Thou be- " ginneſt in the morning, and tormenteſt thyſelf, and waſteſt thy " life in the ſervice of others. Haſt thou not heard the proverb, " which ſayeth, " Whoever hath deſerted his proper path, hath " loſt the divine grace." Thou boweſt thine ears to the yoke, and " ſubmitteſt to goading and the whip till the evening; when thou " returneſt, the ploughman ties thee up; inſtantly thou ſcrapeſt " with thy feet, and moveſt thy head up and down in pleaſure; " then they put fodder before thee, and thou ſpeedeſt to eat it, and

اكله و انت تتنفخ و تسخر و تاكل بهمت فهذا ما هو مليح منك
فلو كنت ساعت تجي من الحرت تهدي من غليلك الي
روحك واذا رمو لك العلف لا تاكل منه شيا بل شمه و تاخر
عنه و لا تذوقه و تقنع بقليل من التبن وترخي ريقسك
عليه كانوا آرفقوا بك فارفق بنفسك تري اكيف تاتي الراحة
لك قال فلما سمع الثور هذ الوصيت من الحمار علم انه ناصح
له فشكره علي ذ الك و دعاله و قال كفيت السو يا ناصح
الدين يا ابا اليقطان

قال الراوي فلما سمع التاجر هذا الكلام سكت فلما كان
اصباح جا الحارث واخذ الثور وركب عليه الحراث و استعمله
في شق الارض فقصر الثور عن عمله فضربه الحارث و طلب
منه عمله العادة فقصر و قبل وصيه الحما و كلما ضربه يقوم و
يقع الي ان اقبل الليل فطلع به الي مكانه و ربطه فبتل
الثور عياطه وصراخه و ابعد عن العلف فتعجب المرابع منه
و قد نام بعيدا عن العلف الي الصباح فجا الرابع فوجد الهدد
بلان و را الثور رآ قدا و قد نفخ بطنه و حبس نفسه و سال

" devoureſt with appetite. This is what is not becoming in thee:
" but if, for a while, when thou comeſt from the plough, thou
" would'ſt turn from thy food, and, when they throw fodder before
" thee, not eat, but only ſmell at it, and refrain from it, and not
" taſte it, nor be contented with a little ſtraw, but ſcatter thy froth
" upon it, they will have ſome pity upon thee. Commiſerate then
" thyſelf, and thou wilt ſee how repoſe will attend thee."

When the ox heard this advice from the aſs, he believed that he was his friend: then he thanked him for it, and bleſſed him, and ſaid, " May God requite thee, O Ibn Yektaun, director to the true " faith."

The hiſtorian continues, " When the merchant heard theſe " words, he held his peace. When morning came, the ploughman " took the ox, and geered him to the plough, and employed him in " dividing the ſoil: then the ox ſlackened in his work, and the " ploughman beat him, and required of him his uſual taſk; but he " followed the advice of the aſs, and, when he was beat, ſtood ſtill, and " was reſtive till evening arrived. Then the ploughman took him " to his place, and tied him up; but he bellowed loudly, and turned " from his food, and the ploughman was aſtoniſhed at him: he ſlept " without eating till morning. Then the ploughman came, and found " the rack full, and ſaw the ox ſleeping; and truly his belly was diſ- " tended, and his breath ſhort, and he panted: ſo that he pitied him, " and ſaid to himſelf, truly yeſterday he was ſlack in his work.

" Then the ploughman went to the merchant, and ſaid, " My

لجاجه فحزن عليه الرابع و قال في نفسه لقد كان هذ الثور
مباركا و قد كان باالمس ضعيفا في شغله ثم ان الرابع مضي
الي التاجر و قال له يا سيدي ان الثور اصبح ضعيفا و علفه با ق
مكانه ولا ذاقه فقال لتاجر و قد عرف الامر فامر للرابع اذهب
باالحمار وشد عليه الحراث اجتهد عليه حتي يوفي عمل الثور
فراح الرابع واخذ الحمار وشد عليه الحراث و ترك الثور علي
حاله و اما الحمار فانه ضرب باالسوط حتي كلفه الحراث ما
كان يحرث علي الثور في الاول ولا زال يضربه حتي شرخ
ضلاعه و انساخت رقبته الي الليل و طلع به الي الدار و
هو لا يقدر يجري و لا يحرك رجليه ما فاسا و اذانه مرخيت
و هو في اخس ما يكون هذا ما كان من الحمار و اما الثور
فانه وجد الراحة في نهاره و اكل و شرب و نام واستريح و دعا
للحمار بدوام البقا بسورته فلما جا الحمار من الحراث في
تلك الي الة النجست هنضت له الثور قا يما و قال له يا ابا
اليقطان مسيت باالخير و الله لقد صنعت معي من العروف
ما لا اطيق اصفه جزاك الله عني خيرا

قال الراوي فلم يرد عليه الحمار شيا من شدة تعبه و قال
هذا جري علي من شوم تدبيري كنت قاعدا بطولي ما خلا
ني فضولي و لكن اذ لم اعمل لي مع الثور حيلت و ادبر
حالي وارد الي ما كان فيه والا هلكت ثم انه راح الي علفه
و هو متفكر و الثور مستريح يدعو للحمار ثم ان الوزير التفت

" lord, truly to-day the ox is feeble, his food is remaining in its " place, nor has he taſted it." The merchant, who knew the af- " fair, ſaid, " Take the aſs, and geer him to the plough." Then the " ploughman took the aſs, and put him to the plough, and left the " ox to himſelf. The aſs was beaten with the whip till he was " fatigued, becauſe he could not do more than the ox before him; " nor did his beating ceaſe, till his ſides ſtreamed with blood, and " his neck was flayed bare, until night, when he was taken to his " place, but was not able to ſhake his ears merrily, and was as low " as could be. So it happened to the aſs; but the ox found repoſe all " day, and eat, and drank, and ſlept, and enjoyed himſelf, and " prayed for eternal life to the aſs for his advice.

" When the aſs returned from the plough in ſuch a miſerable " condition, the ox greeted him, and, ſtanding up, ſaid unto him, " O Abba Yektaun, I have remained in happineſs! God knows " thou haſt done me a kindneſs which I cannot deſcribe; may " God requite thee for it amply.

" The narrator ſays, that the aſs did not return any anſwer, from " exceſs of vexation; but ſaid to himſelf, this has happened from " my ill-fated policy; I was laying at my eaſe when my preſump- " tion betrayed me; but if I cannot play a trick upon the ox, and " reſtore my ſituation to what it was, I ſhall periſh. Then he breathed " upon his food, and was thoughtful; while the ox, at eaſe, con- " tinued to pray for him."

Here the vizier turned to his daughter, and ſaid unto her, " It " is thus that thou meditateſt to deſtroy thyſelf by thy fooliſh con-

الي بيته و قال لها وانت تريد هكذا تهلكي نفسك بسوتد
ببرك و انا لك نا صح و شافق عليك فقالت والله يا ابت
لابد ما تطلع الي الهلك و تهديني له فقال لها تقعد ني
وا الفعلت معك التاجر صاصب الحمار والثور مع زوجته فقالت
له يابت و ما فعل التاجر مع زوجته قال لها اعلمي يا بنيتي
انه لما جري للحمار مع الثور ما جري خرج التاجر و زوجته
الي سطح بيت البقر فسمع الحمار يقول للثور يا ابا الحارث ما
آنت فاعل غدا اذا اتي المربع فقال له اعمل الذي اشرت به
علي و لا بقيت افارق ما علتنيه اني امكر و ارقد و اتفخ بطني
قال فحرك الحمار راسه وقال له الاتفعل ذالك فا نتي سمعت
اليوم للمرابع يقول للتاجر اذالم ياكل الثور علفه و لا يعيط ابعثه
لجرار يشاركه و نعمك وجلاه ونطع نشتري بثنه ثورا غيره و انا يا
صاجي خايف عليك من ذلك و بيني و بينك محبة و صحبة و
عيش و صلح و النصح من الايمان فلما سمع الثور هذا الكلام ظرط و
خاف من الذبح و ظن الحمار قد نصح معه مثل النصيحه الاولة
فنهض علي حيله و صاح و عيط فضحك التاجر ضحكا عاليا
حتي غشي عليه حماجري بين الحمار و الثور فقالت له
زوجته يا سيدي ايش هذا الضحك فقال لها ما اقدر اقول علي

" conceit, but I am thy good adviſer and thy friend." Then ſhe ſaid, " By heaven, O my father, it is inevitable, that thou re-" pair with me to the king, and introduce me to him." Then he replied, " Submit to me, or I will do to thee what the merchant, " owner of the aſs and ox, did to his wife." She ſaid, " What, " O my father, did the merchant to his wife?" He anſwered, " Know, O daughter, that when that had paſſed between the ox and " aſs, what has been mentioned, the merchant and his wife came " into the fold of the cow-houſe; when he heard the aſs ſay to the " ox, ' O father of the plough, what didſt thou yeſterday to the " ploughman when he came to thee?' Then he (the ox) replied, " I did what thou adviſed'ſt, and did not ſtand quiet, but turned " away as thou directed'ſt me, for I was cunning, I bellowed and " puffed up my body.' Then the aſs ſhook his head, ſaying, ' Do " ſo no longer, for I heard the ploughman ſay to-day to the mer-" chant, Since the ox will not eat his food, and cannot breathe " freely, I will ſend him to the butcher, that he may ſlaughter him; " and we will tan his hide into leather, and, with the price of it, " purchaſe another ox. On this account, my dear friend, I am in " dread for thee; as, between me and thee, there has been regard, " and aſſociation, and mutual enjoyment, and true confidence."

" When the ox heard theſe words, he was chilled, and dreaded " being ſlaughtered; and ſuppoſed that the aſs gave him ſincere ad-" vice, as before. Then he praiſed his cunning, and bowed, and " bellowed; and the merchant laughed ſo exceſſively, that he " fainted, at what had paſſed between the ox and the aſs. Then " the wife ſaid, ' Whence is my lord in this laughter?' He

اي شي ضحكت و اذا تكلمت بهذ السر اموت فانه علم
يعلمه الله من يريل من عباده فقالت له والله لقد كذبت فانما
هي حجة باردت منك والله للن لم تقل لي علي اي شي
ضحكت الا اكلت معك طعاما و لشربت شرابا الا ان تقول لي
فما رضي يقول لها فدخلت الي الدار و بكت من العشا الي
الصباح فقال لها التاجر ارجعي من قريب و اترك هذا لعناد
فقالت له لابد من ذالك فقال لهاان قلة مت قالت هذا محال
قل لي و اذامت مت فلما سمع منها هذا الكلام قال لها
اطلبي اهلك فحضر بعض من الجير ان فاعلمهم التاجر آنه
قد حضرته الوفات فتبا كوا الجميع و الصغير الكبير و الجوار
و الغلمان و صار وا في عزا عظيم ثم ان التاجر طلب الشهود
فحضروا فاعطي زوجته حقها و اوصي و اعتق الجوار و
العبد فدخلوا عليها الشهود و الجيران و ابوها وامها و قالو الها
ارجعي عن ذالك و ز وجك لو لا يعلم انه اذا تكلم
مات كان حكي لك بهذا الامر فقالت والله ما ارجع حتي
يقول لي فبكت العبيد و الجوار و جميع من حضر علي التاجر
و كان عنده في البيت خمسين طير ادجاج و معهم ديك و
التاجر مع اهله و عبيده يودعهم لفراق الدنيا و مابقا الا ينطق

" replied, ' I cannot tell any thing which I laughed at, for if I " diſcloſe the ſecret, I ſhall die;' for he knew that God acts as he " chuſeth by his ſervants. She exclaimed, ' Certainly thou ſpeakeſt " falſely, for there can be no reaſon for denial from thee. I ſwear, " that, if thou wilt not diſcloſe to me the cauſe of thy laughter, I " will not eat nor drink with thee till thou telleſt it.' Then ſhe pre- " tended ſickneſs, and went into the houſe, and wept from evening " till morning; when the merchant ſaid to her, ' Leave off deceit, and " quit this enmity.' She replied, ' It is impoſſible.' He ſaid unto " her, ' I have told thee I ſhall die.' She anſwered, ' That is impoſ- " ſible, but tell me, and if thou muſt die, die!' When he heard this " ſpeech from her, he ſaid, ' Ah! ſeekeſt thou my death?' Then " he called in ſome of his neighbours, and informed them his death " was approaching. Then they all wept, ſmall and great, and the " male and female ſlaves, and were in great affliction. The merchant " now ſent for witneſſes, and delivered to his wife her dowry, and " made his will, and emancipated his male and female ſlaves. " Then the witneſſes went in unto her, and the neighbours, and her " father and her mother, and ſaid unto her, ' Refrain from this buſi- " neſs; knoweſt thou not, that ſhould thy huſband diſcloſe it to thee " he muſt die?' Then ſhe replied, ' By heaven, I will not refrain un- " till he ſhall have related it!' Then wept the male and female " ſlaves, and all preſent, for the condition of the merchant.

" It happened that there were, near the houſe, fifty hens, and " with them a cock; while the merchant was with his wife and his " domeſtics, taking leave of them before his departure from this " world; in order to which, there only remained that he ſhould

بالذي جري و اذا بكلب يقول للديک بلغته ما قل عقلک
ايها الديک والله لقد خاب من رباک و في مثل هذا الوقت
وانت تقغر من ظهر هذ الي ظهر هذ اقل الله عقلک

قال الراوي هذا و التاجر يسمع الكلام فسكت لم يتكلم و بقا
يسمع ما يقول الكلب و الديک فقال الديک و ما في هذا اليوم
ايها الكلب فقال اما علمت ان سيدي اليوم في الغرآ و زوجته
تريد ان يبيح لها السر الذي اغلمه لله به و اذا اباح لها مات من
ساعته ونحن خرنا عليه و انت تصفق و تصبح و تركب الد جاج
ما تستحي علي نفسک قال فلما سمع الديک كلام الكلب قال
له يا مجنون اذا كان سيدنا قليل العقل عديم التدبير ما يقدر
تدبير امره مع زوجته واحدت فايش بقا لحياته فايدت فقل
الكلب و ماذا يضع سيدنا فقال له الديک انا عندي خمسين
امرة اغضب هذه وارضي هذه و اطعم هذه و اجوع هذه وهذا من
تدبيري و كلهم تحت طاعتي و سيدنا يدعي العقل و عنده
امرات واحدت ما عرف تدبير امره معها فقال الكلب ايها الديک
قل لنا كيف يصنع سيدنا حتي يخلص من هذ الامر فقال

" ſpeak of what had paſſed, when, lo! the houſe-dog ſaid to the " cock, in his own language, ' What, O cock, hath diſordered " thy underſtanding? God hath grievouſly afflicted thy maſter; " yet, at ſuch a time, thou jumpeſt from the back of this hen to the " back of another; ſurely thy ſenſes are deranged.'

" When the merchant heard this, he held his peace, and did not " ſpeak, but remained liſtening, that he might hear what the dog " and the cock might ſay farther. Then the cock exclaimed, " What, O dog, hath happened this day?' The dog replied, " Knoweſt thou not, that our maſter is to-day in tribulation, be- " cauſe his wife wiſhes him to reveal to her a myſtery, which " God hath taught him; and which, if he diſcloſes, he muſt die " on the inſtant. We grieve, but thou flappeſt thy wings, and " croweſt, and makeſt love to every hen that pleaſeth thee.' When " the cock heard the dog's remarks, he cried out, ' Thou mad- " man! ſince our maſter is ſo weak and impolitic that he cannot " contrive to manage one wife, of what profit is his continuance " in life?' Then the dog replied, ' What ſhould our maſter do?' " The cock anſwered, ' I have fifty wives; I am angry with this, " I flatter that, I feed one and ſtarve another, out of my policy; " but they are all under my ſubjection. Our maſter is weak; for " though with him is only one wife, yet he cannot manage her.'

" Then the dog replied, ' O cock, tell us how our maſter ſhould " act, that he may be relieved from this dilemma.' The cock re- " plied, ' Let him beſtir himſelf this inſtant, and take a cudgel in " his hand, and enter with her into a chamber, and lock the door,

الديك يقوم في هذه الساعت و ياخد غصا بيده و يدخل ها
الي بعض الخازين و يغلق الباب و يضربها حتي يكسر
اضلاعها و ظهرها و ايادیها و ارجلها و هي تعيط من شدت
الضرب و يقول لها انت سنال عن شي ما لك فيه شغل و هي
شا تقول ما بقيت لا اسلك طول عمري توبت توبت فيو
جعها ضربا حتي لا تبقي تساله عن شي فاذا فعل هذا
استراح من الهم وعاش و بطل الغرا ولكن ما عنده عقل و
لا فهم

قال الراوي فلما سمع التاجر هذ الكلام من الديك قام
مسرعا واخذ خيزران ودخل الي الخزانت و امرها باالدخول
اليه قد خلت و هي فرحانة فقام مسرعا و اغلق الباب
و نزل عليها با الخيزران علي اكتافها و ظهرها و اضلاعها
و ايديها و ارجلها و هي تعيط و تر تعد و تنفض و يضربها
و يقول لها تستالني عن شيء ما لك فيه حاجت فتقول له
انا لله من التا نبين و لم بقت اسلك عن شي قال فتابت
توبت نصوحا فعند ذلك فتح لها الباب و خرجت و هي تايبة
فرح الشهود و الجيران و امها و ابوها و انقلب العزا با الفرح
و السرور و تعلم التاجر حسن التدبير من الديك و اما انت

" and thraſh her till her joints are wearied, and her back, and hands,
" and her whole frame, until ſhe ſhall ſcream out from the pain of
" her wounds; and let him ſay unto her, whilt thou aſk concerning
" what thou haſt no concern in? Then ſhe will ſpeedily reply,
" Whilſt I live I will not aſk thee, no, not during my whole life,
" I repent, I repent. Her hurts will ſo pain her that ſhe will not
" preſume to aſk him any thing. When he has done this, he may
" reſt from tribulation, and enjoy himſelf, and caſt off ſorrow;
" but he has not underſtanding, and cannot comprehend.

" The hiſtorian relates, that when the merchant heard the above
" from the cock, he ſuddenly roſe up, and took a cane in his hand,
" and entered a chamber, and commanded his wife to come in.
" She entered, delighted, ſuppoſing ſhe was to hear the ſecret, when
" he ſtarted up, and locked the door, and deſcended upon her with
" the cane, upon her ſhoulders, and her back, and her arms, and
" her hands, and her feet. Then ſhe ſcreamed out, and trembled,
" and ſhook; but he continued thraſhing her, and ſaid unto her,
" 'Wilt thou aſk me what does not concern thee?' upon which ſhe
" replied, 'By heavens, I am of the number of repentant, and, while
" I live, will not aſk concerning any thing.' When ſhe had vowed
" repentance, he opened the door, and ſhe went out, and expreſſed
" her ſorrow. Then the witneſſes rejoiced; and the neighbours,
" and her mother, and her father; and their ſorrow was turned
" unto joy and delight.

" Thus (continued the vizier) the merchant was taught wiſe
" policy by the cock; and thou, O my daughter! wilt not give up

يا بنيت ما ترجعي عن زواجتك يا الملك حتي افعل بك ما فعل التاجر با مراته فقال البنت يابت دع عنك القيل و القال فانني لم اسمع كلامك و ان لم تزوجني له طوعا او تزوج له كرها عنك و قول له اني طلبت زواجك ايها الملك فامتنع ابي عن ذلك وارمي لك معه الفتنت

قال الراوي فلما سمع ابوها منها هذا الكلام خاف من سطوة الملك و كره ابنته و تهني لها الهوة فقام من ساعته و طلع الي الملك و قال له اني قد طفت جميع المدينت و لم اجد بنتا واحدت و ان لي بنتان واحدت صغيرة و واحدة كبيرة و احببت ان اتي لك با الكبيرت فلا سمع الملك من الوزير هذا لكلام قال له يا وزير و يهون عليك بنتك اما علمت ما افعل بهم فقال الوزير يا ملك ما هي باغر من بناة الخلق الذي قتليهم و العبد و ما ملكت يده فهولك و بين يد يک ثم باس الارض و تاخر و نزل يجهز ها فسلمها للمواشط فاصلحوا ها لها مثل غيرها و لم يخلوا من زينتها شيا و كان اسمها شهرذاد و اختها الصغيرت

" marriage with the king, Shaw Herbaun, until I act by thee as " the merchant did to his wife."

The daughter then replied, " Ceaſe this idle talk, for I will not " attend to thy words; and if thou doſt not wed me willingly, I " will go to him in ſpite of thee, and will ſay unto him, O king! " I wiſhed to be married to thee, but my father forbade me from " it. Thus will I occaſion thee a quarrel with him."

The hiſtorian ſays, that when her father heard theſe words from her, he dreaded the fury of the ſultaun, and hated his daughter, and wiſhed her death; then he aroſe inſtantly, and repaired to the king, and ſaid unto him, " Verily I have paſſed through the whole city, " and cannot find one maiden; but to myſelf there are two daughters, " one grown up and one little, and I am willing to bring unto thee " the elder."

When the king heard theſe words from the vizier, he ſaidunto him, " O vizier! let thy daughter remain with thee; art not thou " informed how I act with women?" The vizier replied, " What " is ſhe in value beyond the daughters of the common people, " thoſe whom thou haſt ſlaughtered? thy ſlave, and whatever his " hand commands, is for thee, and at thy diſpoſal." Then he kiſſed the ground, and took leave, and prepared her marriage portion. She was committed to the tyre women; and they dreſſed her, like others before her, and they did not omit any thing in adorning her; and her name was Sheher-zade, and the name of the young ſiſter Deena-zade.

اسمها دينازاد و كانت الكبيرة اتفقت باختها الصغيرة قبل
ادخالها الي بيت الملك قالت لها يا اختي اذا طلعت عند
الملك و تمكنت منه فانا ارسل طوسي الملك ياتي بك فلما
تحضري الي بين يديه قبل بيد الملك و العبي و اضحكي
و عانقي و بوسيني و قولي لي لا اوحش الله عنك يا اختي
فا قول لك كلة الموت و الد ينا زايلت باهلها فابكي عند
ذالك و قولي يا حسرتي عليك و علي حواديثك العجاب
الغراب الحسان فبالله عليك حديثني بحديث من حواديثك
الحسان لاجل ما نقطع بسهر ليلتنا هذه و قد اتفقت معها
بهذا الكلام فلما طلعوا بها الهواشط الي عند الملك و دخلت
عليه قبلت الارض بين يديه و استقامت قدامه فنظر اليها
الملك و الي ادبها و را حسنها و جمالها و قدها و اعتدالها و
حبها و باسها و عانقها و اخذ وجعها نوجد ها درت ما
ثقبت و بكرت ما ركبت فقضا حاجته معها ثم انها بكت فقال
لها الملك انت خايفة من القتل فقالت لا والله ايها الملك و
اعا لي اخت صغيرة و اني ربيتها و احبها حبا شديدا فبا الله
عليك ايها الملك ترسل لها الطواسي يحضر لي بها حتي
انظرها فامر باحضا رها فمضا الطواسي الي بيت الوزير و جا

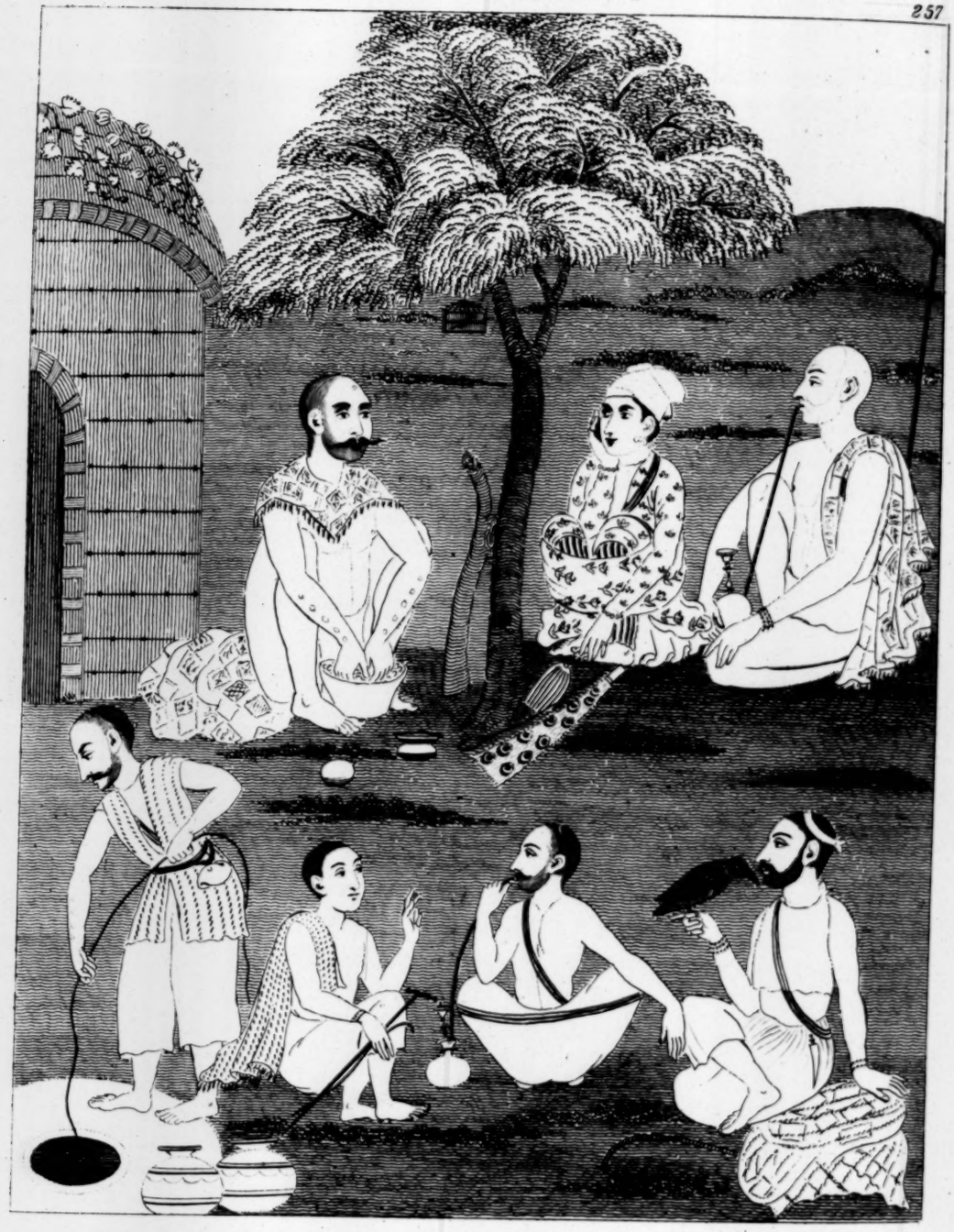
Then the elder, before her introduction to the palace of the king, met the younger, and ſaid, "When I ſhall repair to the king, and "am ſeated with him, I will diſpatch an eunuch, that he may bring "thee; when thou comeſt unto me, kiſs the hands of the king, "and ſport, and laugh, and embrace me, and kiſs me, and ſay unto "me, Will not God commiſerate thee, O ſiſter! Then I will ſay "unto thee, Death is for us all, and the world muſt periſh with "its inhabitants. Then weep and ſay, Ah! how I regret thee, and "thy wonderful and ſurpriſingly elegant narratives; for God's ſake, "relate to me one of the beautiful tales, for which we uſed to paſs "our nights awake." Thus ſhe ſpoke, and her ſiſter attended to her words.

Then the tyre women repaired with her to the king, and entered in unto him; ſhe kiſſed the ground before him, and ſtood up. When he looked upon her, and ſaw her graceful manners, and her beauty, and lovelineſs, and elegant ſtature, and freſhneſs, he kiſſed her,* and embraced her, upon which ſhe wept. The king ſaid, "Dreadeſt thou being put to death? She replied, "No, by heaven, "O king! but I have a little ſiſter, and truly I have educated her, "and I love her exceedingly; for God's ſake, O king! diſpatch "to her an eunuch, that he may bring her here, ſo that I may be-"hold her once more." Then the king commanded her to be brought; and the eunuch went to the houſe of the vizier, and brought her.

When ſhe came into the preſence, ſhe made her obedience, and

* A few words omitted, for the reaſon before aſſigned.

يا البنت فلما حضرت سلمت و احسنت فيما قالت و ترحمة
و قبلت اقدام الملك ثم عانقت اختها و بكت و تاسفة و قالت
لاختها يا حيف شبابك يا اختاه ثم بكوا الاثنين ثم
ردت اختها الصغيرة و تنهدة و قالت لاختها با الله عليك
يا اختي حدثينا بحدوثه من حوادثك الحسان نقطع بها سهر
ليلتنا هذه فقالت لها اختها شهرزاد حباو كرامه ياختي ثم انها
استاذنت الملك في الكلام فاذن لها فقالت اعلم ايها الملك



INDIAN DEVOTEES

was eloquent in what ſhe addreſſed. She kiſſed the hands of the king, and then embraced her ſiſter, and wept, and moaned, and ſaid unto her, "Alas, for thy early youth, O my ſiſter!" Then both wept. After this the younger turned and ſaid, "For God's ſake, O "my ſiſter, relate to us one of thy elegant tales in which we paſſed "our nights awake." Sheher-zade replied, "Moſt willingly and "readily, O my ſiſter!" Then ſhe aſked permiſſion of the king to relate, and he commanded her to proceed; when ſhe ſaid, "Know "O king,"* &c.

* Then follows the tale of the Merchant and Genius, night 1ſt; as in Galland in ſubſtance, but much differing in language.

Indian Devotees.

The annexed plate contains the portraits of ſeveral Devotees, who were living in Bengal about twenty-five years ago; it is engraved from an original painting of the ſame ſize, brought from India by Jonathan Scott, Eſq.

Fragment of an intended Latin Tranſlation of the Guliſtan—By the celebrated Golius. *Containing part of the Preface, copied from a Manuſcript in the Bodleian Library at Oxford.*

In nomine Domini Miſericordis, Miſeratoris.

Laus et Gloria Deo Optimo Maximo cui *hominem* obedientia propinquum facit, et in acta cui Gratia Augmentum Gratiæ eſt. Quicunque ſpiritus ingreditur *corpus*, prorogat vitam, cumque egreditur, recreat naturam. Proinde in quolibet ſpiritu beneficia duo ſunt, pro quovis antea beneficio Gratia debetur. E manu et lingua cujuſnam prodeat, quod pro debita illi Gratia offerri poſſit. Commonſtrate l'Aſſeclæ Davidis, animum gratum, quippe pauci hominum grati exiſtunt. Homini equidem convenit, ut deliquii ſui veniam ad portam Dei petat (excuſationem efferat) etſi quod dignum ſit dominio ejus quiſquam conari nequeat. Pluvia miſericordiæ ejus computari neſcia ad omnes pertingit et menſa ipſius bonorum abundans quoquo verſu protenditur. Velum illius pudoris ſervis quod præterſum ob precatum improbum haud dilacerat. Neque demenſum quotidiana vitæ propter delictum iniquius præcidit. O Liberalem, qui ex Theſauro Arcani Paganum et Infidelem ſuſtentum

habes, amicos quomodo repulſis Tu, que Inimicos convertas. Cubiculano Vento Euro edicitur, ut lectum ſmaragdinum ſternat, & nutrici nubi vernali præcipitur ut filias plantarum in cunis Telluris nutriat, utque Arboribus pro ornatu novi Anni Tunica induatur ex toliis vernis et juvencis ramorum in adventum Feſti Veris, Pileus florum Capita imponatur. Succus Arundinis potentiê ejus mel præſtans exudit, et * * * Dactyli alituràe ejus palma procera fit. Nubes, Ventus, Luna, Sol, ut cælum in opera verſantur, ut Tu panem conſequaris, cum ſocordia * * * comedes omnia tui gratia verſuntur et præſcripta peragunt conſentaneus aquitati mos eſt, ut Tu mandata obtemperes. Traditur nomina rerum, qui gloria inter illos principes excellit, miſericordiarum mortalibus dator, hominum ocellus, qui temporis conſummavit orbem, Muhammedis electi, quem Gratia Deus & Pace beet. Deprecator, Acceptus, Propheta, Liberalis, * * * Magnificus, Inſignis benignus. Quid mali obtulerit populi muro, cui ſit ut tu es Fulcimentum? Quid metuendum ab unda maris ei fuerit, que habeat noachum nauclerum? Pervenit et ille ad Gloriæ culmen a perfectione ſua, diſſipavit caliginem nitore ſuo.

Diffulſit præſtantius omnium Virtutum ipſi & ipſius benedicito amicis, cum ſervorum peccatorum miſer quidam manum reſipicentiæ indicem cum ſpe exorandi ad excelſam Dei portam ſuſtulerat, Deus ſummus ad illum haud reſpexit. Iterum hunc moveat ille. Invocatus autem iterum ſe avertit. Denuo ipſum Deum luctu & planctu orat, Deus Opt. Max. et ſummus inquit: ô Angeli mei, exaudite preces ſervi mei, neque illi Dominus qui præter me eſt. Ideoque condonari illi & oratione ejus audiens quod petat electum dedi quia propter

frequentiam Precis & planctus ſervi mei pudorem concepi. Beniguitates ſpecta et clementias Domini, peccatum ſervas commiſit, pudori ipſi commiſeratur. Religioſi qui templo cabæ affixi degunt excellentiam ſui cultus profitentur. Inique colimus te debito tuo cultu. Qui deſcribere ſtudent formam pulchritudinis ejus dicunt: Nos cognoſcimus Te, Deus, prout cognoſci tui oportet. Si quiſquam, quis ille aut qualis ſit ex me quæſiverit, qui mente caret de eo qui ſigno careat quid reſponderit! Amantes occiſi ab amato ſunt neque reddi ob occiſis Vox poteſt. Sapientorum quidam meditabundus caput in ſinum demiſſum * * *

Sketch of an Eſſay on the Lyrick Poetry of the Perſians----By W. Ouseley, *Eſq. Continued from* No. II. p. 159.

V. The Poet's birth-place is often, not unworthily, the ſubject of lyrick verſe; and few cities are more celebrated than that which I have mentioned in the laſt quotation—having given birth to Hafiz, Sadi, Oorfi, and many others moſt eminent among the poets of the Eaſt.

Hafiz, in a beautiful ſonnet, which the learned Reviczky* has

* Specimen Poëſeos Perſicæ. Proem. xxii.

" Felix amœnô conſpicuum ſitu
" Schirazum! Eoæ grandi decus plagæ;
" Dî te bearunt, dî te ab omni
" Exitio tueantur ævi, &c.

partly tranſlated, hails the ſpot of his nativity, and celebrates its groves and ſtreams,

خوشا شيراز و وضع بي مثالش

Sadi informs us, that "the ſoil of Shiraz was at all times re-
" markable for producing the moſt fragrant roſes;* which, con-
" ſequently, induced the ſweet-ſinging nightingales of ſpring to an
" early return."

خاک شيراز هميشه ڏل خوشبوي دهد
لاجرم بلبل خوشگوي دگربار آمد

One of this Poet's odes, conſiſting of ten diſtichs, and beginning

خوشا سبيده دمي باشد آنکه بينم باز

is intirely in praiſe of his native city.

The name of a place, rendered dear by any circumſtances to the poet, is frequently found in his ghazzels. *Jami*, in many plaintive lines, appears to dwell with a tender and melancholy recollection on the banks of the Tigris. *Anvari*, in his Divan, thus addreſſes Bagdad:

* Shiraz ſupplied a great part of Aſia with the ottar or perfume of roſes. See Kæmpfer, Herbert, Olearius, Hamilton's Eaſt Indies, &c. &c. There appears to be, in the original Perſian, a play on the word *gul*, گل خوشبوي which if read *ghil khooſhbooi*, will ſignify a coſmetick prepared of perfumed clay.

خوشا نوحي بغداد جاي فضل و هنر

" Hail, Bagdad! thou ſeat of virtue and of ſcience!"

VI. We now proceed to conſider the ſubject of *love*, the Perſian poet's favourite theme—a paſſion which, of all that agitate the human breaſt, ſeems to poſſeſs the moſt univerſal and irreſiſtible power—its influence acknowledged in every climate—equally felt by the ſovereign and the ſlave. " Perhaps," ſays Sadi, " you " think the tale of love a crime? it is the original error—old as " Eve and Adam."

حديث عشق اكر كوبي كناه است
كناه اول ز حوا و ادم

In ages the moſt remote, an exceſſive indulgence of this paſſion is aſſigned asthec auſe of maſſacres and tumults; and if we may believe Horace,* the deſtruction of imperial Troy, on account of Helen's memorable and fatal beauty, was not the firſt calamity produced by a ſimilar cauſe. The gods of Greece and Rome deſcended from the ſky to pay homage at the ſhrine of human charms. The angels, *Harout* and *Marout*, according to the Arabian traditions, forgot their heavenly origin among the lovely females of this earth; and, to complete the climax, we have the teſtimony of Moſes in the moſt venerable and moſt ancient of records.

ידאו בני האלהים את בנות האדם כי טבת הנה ו
יקחו להם נשים מכל אשר בחרו

* Ante Helenam—teterrima belli cauſa.

" That the ſons of God ſaw the daughters of men, that they " were fair; and they took them wives of all which they choſe."*

That the poets of the Eaſt feel the power of love with a greater acuteneſs of ſenſibility than thoſe of other nations, I ſhall not pretend to aſſert: they have, however, been always remarkable for breathing into their erotick compoſitions a degree of warmth and a vivid glow unknown in our northern world. Among thoſe who have deſcribed, in the ſweeteſt ſtrains of poetry, the various affections of the heart whilſt influenced by its moſt tender paſſion, may be claſſed the writers of Perſia—a nation ever ſoft and voluptuous, naturally inclined to poetry and love; who, rarely diſputing with their Arabian neighbours the honours of more lofty or more ſolemn verſe, arrogate almoſt excluſively to themſelves the praiſes of pre-eminence in amatory compoſition,

VII. Of *beauty* (which, I fear, in an eaſtern clime, is the only parent that love acknowledges), the Perſians are moſt enthuſiaſtick admirers; and in that glowing and flowery ſtyle of writing ſo common to the poets of Aſia, they celebrate it accordingly. They conſider that man more inſenſible and inflexible than a ſtatue, who could reſiſt the influence of female charms, or withhold from beauty its due tribute of admiration. " I know not," (ſays Sadi, in the beginning of a beautiful ſonnet), " what powerful divinity ſits enſhrined on the " brow of a lovely woman, which even the infidel, who never " before worſhipped, cannot behold without adoration."

* Geneſ. ch. vi, ver. 2.

نداتم ابروي خوبان چگونه محرابيست
كه گر به بيند زنديق در نماز آيد

The Perſian poets frequently declare that life is not of any value without love—and exclaim, like Mimnermus,

" Τις δε βιος, τι δε τερπνον ατερ χρυσης Αφροδιτης."

" What would life be—what would be delightful without the " golden Venus !"

" Of what uſe," ſays the Perſian Sadi, " is this remaining drop " of life, if I may not pour it out in the ſervice of her I love?"

بچه كار ايد اين بقيهٔ عمر
گر بمعشوق بر نيفشانم

Jami thanks Heaven, that while he walked in this earth, he always trod in the path of a real lover; and exclaims, in his Divan,

رحمي بده خدا با آن سنگ دل جوانرا
يا طاقتي و صبري اين پير ناتوانرا

" Oh Heaven! forgive the cruelty of that marble-hearted young fair " one—or elſe beſtow fortitude and patience to a helpleſs old man " who loves."

And he thinks that " the heart which has been unaffected by the

" gentle paſſion, is not a heart, but mere *clay and water*," the original groſs materials of our frame.

دل فارغ از درد عشق دل نیست
دل بي درد دل جز آب و گل نیست

Alluding to thoſe materials, the poet Sadi tells his miſtreſs, that " if ſhe, like other creatures, has been compoſed of *clay* and *water*, " it muſt be the earth of Paradiſe, moiſtened with the water of " immortality."

اگر تو آب و گل همچناک سایر خلق
گل بهشت مخمّر بآب حیواني

In their deſcriptions of beauty, the Perſian poets indulge the moſt extravagant licence. This earth affords few objects ſufficiently amiable or beautiful to be admitted in their ſimiles. The bluſhing roſe withers at the ſuperior glow of a miſtreſs's cheek—and the lofty cypreſs is confounded at the grace and majeſty of her ſtature. The poet aſcends into the clouds of fiction, and ſeeks among the aërial race of Peries* ſome reſemblance to his beloved; but, ſeldom contented in this intermediate ſtate, he exalts himſelf among the ſtars, the moon, and the ſun; and his aſpiring imagination would ſoar, no doubt, even above theſe, ſeeking objects of compariſon, could imagination conceive any more beautiful, more brilliant and ſublime.

* See a Diſſertation on the Peries, in Perſian Miſcellanies, p. 135.

Sadi begins a ſonnet with the following line:

خجلست سرو بستان بر قامت بلندش

"The cypreſs of the grove is abaſhed at her lofty and graceful "ſtature." And Jami ſays,

بعرض تو زماه تمام چون گویم
بلعل نوزمي لاله فام چون گویم

"How can we ſpeak of the full-moon in compariſon of thy "glowing cheek?

"Or, how can tulip-coloured wine be compared to the rubies* "of thy lip?"

One of the odes of Khoſroo begins with this couplet:

گرچه خوبان زمه فزون باشند
پیش آن ماه من زبون باشند

"Although lovely fair ones are ſuperior to the moon in beauty, "yet they are nothing in compariſon with my moon."

Sadi, in one of his ſonnets, thus exclaims on the appearance of his miſtreſs:

انکه از جنّت فردوس یکي مي آید
اختري میکزرد یا ملکي مي آید

* The reader will remark a play on the words لعل and لاله which cannot be tranſlated.

" Either ſome one of the inhabitants of Paradiſe paſſes by—or
" it is a ſtar, or elſe it muſt be an angel."

In another ſonnet, enraptured at the ſight of his beloved, he aſks,

مهست این یا ملک یا آدمي زاد
نوبي یا آفتاب عالم افروز

" Is this the moon, or an angel, or one of the human race? it is
" either thou, or the ſun which illumines the world."

Yet even this ſun, which illumines the world, is eclipſed, if we may believe Hafiz, " by the charms of his miſtreſs's countenance."

آفتاب از روي او کردد حجاب

VIII. I ſhall not, in theſe ſketches, dwell on the multiplicity of compound epithets, with which the reader of Perſian poetry will ſoon become familiarly acquainted. Among the metaphors, لعل *laal*, the ruby, is frequently uſed to expreſs the lips; نرکس *nerges*, the narciſſus, the eyes; the eye-brows are generally compared to a bow, کمان ابرو and the glances are arrows, تیر غمزه Thus the inimitable Hafiz:

حدیث توبه کم ین بزمکه مکو واعظ
که ساقیان ز کمان ابرویت زنند به تیر

" Talk not, O preacher! of repentance, in this banqueting place;

" for the lovely cup-bearers will transfix thee with arrows from the " bows of their eye-brows:" Alluding to the natural contraction of the brows, whenever anger or indignation excites a frown.

The poet *Saber*, (صابر) declares, that " the ſmiles of his miſ- " treſs dart like lightning through the world—whilſt her glances " ſend forth arrows, though without a bow."

خنده‌اش برق در جهان انداخت
نکهش تیر بي کمان انداخت

From the frequent alluſions to the ſun and moon, the ſoft-eyed fawn, the graceful cypreſs, the bluſhing roſe, and other objects of compariſon, the names of theſe objects have become metaphors, in common uſe, to expreſs the poet's miſtreſs. Jami calls his سرو من " my cypreſs;" Sadi ſays, نام آن ماه ندانم " I know not the " name of that moon." And the moon is generally a مه دو هفته or مه چهارده روز a moon of two weeks, or of fourteen days. The fair one is a roſe, and the poet a querulous and enamoured nightingale; or, ſhe is the bright taper, and he the moth which flutters round the flame to his own deſtruction: for, with all its delights, the Perſian poets are aware that love is attended with many inconveniences. Sadi, amplifying the familiar adage, that " *there* " *is not any roſe without a thorn*," is content to ſuffer, occaſionally, from the caprices of a beloved miſtreſs.

شرطست جفا کشیدن از یار
خسرست و خمار و کلین و خار

" It is one of the conditions of love to endure the tyranny of a " miſtreſs—the pleaſures of wine are followed by an head-ach— " the roſe has its thorns."

IX. A beautiful ſonnet of Hafiz thus begins:

روي بنما و مرا گو که دل از جان برگير
پيش شمع آتش پروانه بجان گو دور گير

" Shew me thy lovely face, and then deſire me not to yield up " my heart! as well place a candle before the moth, and bid him " avoid the flame."

But he is ready to give up his life for the ſake of his beloved; nay, he exclaims in the concluding diſtich of another ode,

مکن اي صبا مشوش سر زلف دلبر ما
که هزار جان حافظ بفداي تار موي

" Diſhevel not, O zephyr, the ringlets of my beloved: Hafiz " would give a thouſand ſouls for the point of a ſingle hair.

After this, the offer of Khoſrù will be reckoned trifling, when he ſays, " Ah, lovely nymph! whoſe eye-brows reſemble bows—I am " the ſlave of thoſe brows—I would give thee the empires of India " and of China for a ſingle hair."

اي ترک کمان ابرو من بندهٔ ابرويت
ملک همه هند و چين بدهم بيکي مويت

Sadi ſays, "It is life to expire in the preſence of our beloved."

زندگانی چیست مردن پیش دوست

And in another place he ſays,

زنده شوده انکه پیش دوست بمیرد
مرده دلست انکه هیچ دوست نگیرد

"He may be eſteemed living who has died in preſence of his "miſtreſs; he who does not love is dead at heart."

[*To be continued.*]

Anecdotes from the Tohfet al Mujaïlis---- *Tranſlated by* Jonathan Scott, *Eſq.*

AN half-ſtarved Arab was travelling the deſert, when ſuddenly he reached a man who had ſpread his cloth by the road-ſide, and was eating with a good appetite. The Arab made the uſual ſalute, and ſat down by him. "Whence comeſt thou?" ſays the latter. "From thy village," replied the hungry Arab, hoping for an invitation to partake. "Didſt thou ſee my houſe?" continued the glutton. "Yes," anſwered the Arab, "and a well-built and handſome one it is, whoſe ſtories touch the ſkies, and its courts

are elegant as the courts of Paradiſe." "Did you ſee my ſhepherd's dog?" "Certainly; and he ſo well guards thy herds and flocks, that the wolf dare not come near them." "Did you ſee my ſon Khalid?" "To be ſure; he was at ſchool, moſt cleverly reading the Koraun in an eloquent tone to his tutor." "How is the mother of Khalid?" "Charmingly; and there is not a more notable manager or better talker in all Arabia, either man or woman, or more celebrated for her charity and goodneſs." "Did you ſee my camel that fetches our water?"—Yes; and he is in great order and ſtrength."

The man having heard all this welcome news of his wife, ſon, and property, was ſo pleaſed, that he began to eat with great reliſh, but did not aſk the famiſhed Arab to pick a bone. The mortified wretch, whoſe ſtomach now began to burn with the fire of hunger, was aſhamed of his late flattery, and ſaid to himſelf, it is neceſſary I ſhould addreſs this miſerly glutton in another way. Juſt then a dog paſſed, and, allured by the ſcent of the meat, ſtopped and wagged his tail.

"Had thy poor dog been alive," ſaid the hungry Arab, "he would have wagged his tail juſt in this manner." "Alas!" ſaid the man, "is my dog dead? how did he die?" "From drinking the urine of thy camel," ſaid the Arab. "Did my camel die alſo?" exclaimed the eater. "No," ſaid the Arab, "but they killed him for the mourning repaſt of Khalid's mother." "Alas!" is the mother of Khalid dead?" "Yes," replied the Arab. "What illneſs occaſioned her death?" "Why, ſhe ſo beat

her head againſt the tomb of poor Khalid, that ſhe died of the bruiſes." "Ah! is my ſon Khalid gone alſo?" "Unfortunately ſo," ſaid the Arab; "for a violent earthquake having overthrown thy manſion, he was cruſhed to death in the ruins." When the ſurly glutton heard all this alarming intelligence, he deſiſted from eating, and, leaving all behind him, haſted homeward as faſt as poſſible; while the hungry Arab ſat down, and feaſted on his victuals.

A Syed had a quarrel, and in the courſe of diſpute ſaid to his antagoniſt, "How dareſt thou, fellow, to oppoſe and revile me, when thou art commanded in the ſacred Koraun, after every prayer, to reverence and bleſs me? for it is written, 'Thou ſhalt ſay, O God! ſend bleſſings upon Mohammed and his deſcendants." "True," ſaid the man, "but the words pious and virtuous follow in the ſentence, and thou art neither."

Critical Remarks on Iſaiah, Ch. VII. *v.* 18—*By* GRANVILLE PENN, *Eſq.*

והיה ביום ההוא ישרק יהוה לזבוב אשר בקצה יארי מצרים ולדבורה אשר בארץ אשור:

ENGLISH VERSION.

" *And it ſhall come to paſs* IN THAT DAY, *that the Lord* SHALL
" *hiſs for the fly that is in the uttermoſt part of the rivers of Egypt,*
" AND *for the bee that is in the land of Aſſyria.*"

The preciſe import of this verſe appears to have eluded the vigilance of all the different expoſitors of Iſaiah; at leaſt of all thoſe whom I have been able to conſult. Not only our Engliſh tranſlators, together with Vitringa, Le Clerc, Patrick, the annotators of the *Critici Sacri*, and the interpreters conſulted by Pole, have overlooked a material circumſtance in this paſſage; but the poliſhed and laboured verſion of Biſhop Lowth, alſo, has failed to reſtore to it its genuine and rhetorical effect: nor will this aſſertion, though ſtrong, be eſteemed preſumptuous, by thoſe who will candidly take the pains to reflect, that it is impoſſible for the utmoſt power of human induſtry

and circumſpection to gather in the harveſt of ſacred criticiſm ſo completely, as that here and there an ear ſhould not remain behind for the gleaner who comes after; and it is with theſe, and no loftier, pretenſions, that the following criticiſm is offered to the reader.

The verſe, that we are proceeding to examine, contains the firſt annunciation of the calamities which were ſhortly to be inflicted upon the Hebrew nation, ſpecifically by the power of *Aſſyria*.

The period of the world at which this annunciation was made, was the moſt generally important to mankind of any in the hiſtory of ancient time: it was that remarkable period, in which we find the twilight of hiſtorical truth beginning to dawn all at once upon the heathen traditions of Aſia, of Egypt, of Italy, and of Greece.* The different nations of the earth had been advancing gradually, from the infancy of the renovated race of man, towards a period determined in the plans of Omnipotence. Their actions had been hitherto confined to the ſcenes of their reſpective vicinities; and no actors, not even the early ſovereigns of Egypt, one alone excepted, had yet appeared upon a theatre, ſo elevated and vaſt, as to draw to one point the attention of the diſſociated tribes of mankind, or to excite and communicate a common intereſt in any conſiderable portion of the human race. But, at this moſt critical period, thoſe cauſes were beginning to act, which were to operate by degrees a radical change in the political circumſtances of a great proportion of the world, and which were ultimately to call forth to the view of hiſtory, and, as it were, to

* About the middle of the eighth century, before Chriſt.

connect in a chain, that prominent part of mankind, who are diſtributed from the ſhores of the Atlantic to the Ganges.

The princes of נינוה or NINYA—called alſo Νινος, NINUS, by the Greeks, and by us *Niniveh*—having recently extended their dominions by the moſt rapid conqueſts on every ſide; and, after traverſing the Tigris, which had bounded their kingdom of ASHUR or *Aſſyria* on the weſt, having overrun the ſeveral diviſions of the great nation of ARAM or *Syria*—diſplayed themſelves to the Aſiatic world in all thoſe formidable proportions of ſtrength and greatneſs, which ſhewed them qualified for being made the inſtruments of the changes pre-ordained in the general ſcheme of Providence; during the term neceſſary for effectuating which, they were to retain their proud, but tranſient, pre-eminence.

The actions of that new and portentous power, hitherto conducted at a diſtance from Judea, but now on the eve of being directed, in the progreſs of its career, againſt that country alſo, are firſt announced to Ahaz, king of Judah, in the paſſage under examination. It is an ordinary method of divine prophecy, in foretelling future events, to refer to ſome paſt occurrence; either in aſſurance of the eventual accompliſhment of the prophecy, or in illuſtration of the character of the events predicted. On the preſent occaſion, the prophet Iſaiah refers the king to the hiſtory of his own country, and ſhews him, in the diſaſters that overwhelmed it at the turbulent period when the original monarchy became divided, the *prototype* of thoſe evils which ſhould ſhortly take place. He aſſures him, that the calamities impending were widely different

from the partial, ſhort, and comparatively trivial diſtreſſes that the nation had from time to time ſuſtained; for, that they would ſurpaſs them all, and bear compariſon with none, excepting only thoſe inflicted upon their fore-fathers, by Sisac king of Egypt, at the time when the ten revolting tribes withdrew their allegiance from the houſe of David:——And, that AS *God at that time* DID *call in the* EGYPTIAN *power to accompliſh the purpoſes of his anger*, SO, *on the preſent occaſion, he* WILL *ſummon to his ſervice the power of* ASSYRIA.

Such is the plain deſign, ſuch the legitimate import, of this awful and conciſe declaration made by the prophet Iſaiah; but, as I have already ventured to affirm, neither our tranſlation, nor the verſion of Biſhop Lowth, have given to it its full effect.

It is thus rendered by Lowth:

" But JEHOVAH ſhall bring upon thee,
And upon thy people, and upon thy father's houſe,
Days, ſuch as have not come,
From the day that Ephraim departed from Judah.
And it ſhall come to paſs in that day;
JEHOVAH SHALL *hiſt the fly,*
That is in the utmoſt part of the river of Egypt;
AND *the bee, that is in the land of Aſſyria:*
And they ſhall come, and they ſhall light all of them,
On the deſolate vallies, and on the craggy rocks,
And on the thickets, and on all the caverns."

However rigidly this interpretation may agree with the letter of the Hebrew text, it nevertheleſs very materially impairs the brilliancy, and confounds the diſtinctneſs, of the prophet's ſentence; which conſiſts properly of two parts—the firſt, retroſpective and hiſtorical; the ſecond, proſpective and prophetical. The object of the *prophecy* is the ASSYRIAN power, then about to burſt upon Judea; which event is illuſtrated by an *hiſtorical retroſpect* to, and *compariſon* with, the EGYPTIAN power, that had been actually diſcharged upon that country above 200 years before. There is no intention here of *predicting* concerning Egypt; as the critical reader muſt preſently be convinced; nor any deſign of introducing Egypt, otherwiſe than as the exemplar of Aſſyria: the pattern of the *future* being drawn from the memory of the *paſt*. The common reading, which makes *the whole* prophetical, is therefore calculated to miſlead the mind very eſſentially; and commentators, in attempting to explain that reading, have been implicated in all the difficulties that cannot fail to reſult from a corruption, which projects into the future proſpect events long ſince elapſed. Thus, this aſſumed prediction concerning Egypt is applied, by ſome, to Pharao Necho, or Necos; upon the ground, that he was the only Egyptian prince who had entered Judea with an army, after the delivery of the prophecy. But yet, that expedition of the Egyptian, who had endeavoured, by every method, to avoid the neceſſity of violating the Hebrew territory;—whoſe enterprize was directed ſolely againſt Babylon;—whoſe only act of maſtery over Judea, after he had appointed a ſucceſſor to the unfortunate Joſiah, was, the impoſing an annual tribute during his very ſhort occupation of the country;—and who, in leſs than four years, was driven back with diſaſter into Egypt;—ſhews itſelf

unable to admit a parallel with the invaſion of the Aſſyrian. Accordingly, others have endeavoured to explain it by ſuppoſing, that the Aſſyrian conquerors, among their other ſucceſſes, had alſo reduced Egypt; and that, in conſequence, an Egyptian auxiliary force was employed by the Aſſyrian invader, conjointly with his own armies, in ravaging Judea. And Uſher even goes ſo far as to aſſign a period for this *inferred* coalition, although hiſtory poſitively refuſes its countenance for ſubſtantiating the *fact*.

But, if we examine the original with cloſe attention, we ſhall without difficulty diſcover, that the cauſe of this confuſion, in which the oppoſite characters of *paſt* and *future* are ſo completely blended together as to have entirely loſt the relation of compariſon, conſiſts in a very ancient converſion of a כ into a ב. And I cannot avoid expreſſing here ſome little ſurpriſe, that when biſhop Lowth, after canvaſſing the pretenſions of the *three words* את מלך אשור *(the king of Aſſyria)* pronounced them to be a gloſs, and rejected them from his verſion, he ſhould not, at the ſame time, have diſcerned the diſturbance given to the text in the next word but one, by a confuſion of *two letters* ſo eaſy to an Hebrew ſcribe, that of a ב and a כ; and of which we have, in fact, an example two verſes forward, where בתער is written in two MSS. כתער.——"בתער, *in* novacula, כתער *quaſi* aut *ſicut* novacula, Cod. Kennic. 93, et meus 596, uterque primâ manu." *

This paſſage will indeed be found, upon inſpection, to afford a

* De Roſſi, *Var. Lect. Vet. Teſt.* Iſ. vii. 20.

moſt appoſite and ſtriking illuſtration of Dr. Kennicott's remark, concerning the errors which have crept into the Hebrew text from the natural fallibility of tranſcribers, aided by the peculiar reſemblance between many of the Hebrew characters. "Quæ de ipſis prophetarum *autographis* dicta ſunt, eadem de exemplaribus inde exſcriptis non pariter ſunt dicenda: multo etiam minus, ubi jam codices iſti fuiſſent exſcripti multitoties, et ætate ab autographis longius diſtarent exemplaria.——*Ipſæ etiam Hebraicarum literarum formæ errorem facile admittunt. Et* QUOT QUANTIQUE ERRORES *ibi ſunt expectandi, ubi ſex vel ſeptem literæ ſex vel ſeptem aliis literis ſunt* QUAM SIMILLIMÆ?" * And in another place:—"concludo tandem, *ſimilitudinem literarum Hebraicarum* MULTOS CREASSE ERRORES." †

And to the ſame purpoſe the very learned De Roſſi. "Erant ne infallibiles Judæorum ſcribæ et amanuenſes, aut quod auctoribus adſtiterat ſupremum Numen immenſæ ne deſcriptorum hominem cohorti ad-fuit, ne in deſcribendo errarent?—Scribarum ſane incuria multa menda peperit. *Litteras illi* MAXIME AFFINES CONFUNDUNT." ‡

It is from theſe cauſes that the words ביום ההוא—"AS *in that day*—namely, "*the day* when Ephraim departed from Judah,"—have been changed to ביום ההוא, ſimply, *in that day*, which is then made to refer to—"*days* that have not come." By which ſin-

* *Diſſertatio Generalis*, Sect. 5, p. 3, 4.

† Ib. Sect. 177, p. 126.

‡ *Var. Lect. Vet. Teſt.* Proleg. pars. I. § iv. *Variarum lect. ac mendarum origo.*

gle alteration the mind has been propelled from its object—the paſt has been transferred to the future—the whole deſign has been fruſtrated—and the comparative force and effect upon the ſenſe entirely extinguiſhed. But the learned reader, if he will now review the paſſage with candour and attention, cannot fail to diſcern from internal evidence, that a compariſon is unqueſtionably intended (and which the grammatical order, and peculiar idiom of the Hebrew, fully eſtabliſhes) between the manner in which Jehovah DID ſummon the Egyptian *at one time*, and the manner in which he WILL ſummon the Aſſyrian *at another*. The word ביום, is the proper manner of expreſſing, "AS *in the day;*"—ſo it occurs in this very prophet, c. ix. 3.; ſo alſo in Pſ. xcv. 8. Ezek. xxx. 9. Hoſ. ii. 3. The ו prefixed to דבורה in this paſſage, is properly that which is called, by grammarians, the VAU *comparationis* ſive *ſimilitudinis*, and which is equivalent to כן. Examples of this conſtruction may be ſeen in Num. i. 19. Eccl. v. 6. Ezek. xxxiii. 12. Amos ix. 7. and alſo in Prov. x. 23. where the members of the compariſon are denoted by כ and ו, as at verſe 25, by כ and כן. So likewiſe in Iſaiah liii. 7. כרחל לפני גזזיה נאלמה ולא יפתח פיו. AS *a ſheep before her ſheerers is dumb*, SO *opened he not his mouth*. And the LXX. Ὡς αμνος εναντιον του κειροντος αφωνος, Ουτως ουκ ανοιγει το στομα. Other inſtances may be conſulted in Noldius's *Lex. Particul. Hebr. p.* 303.

The whole of this paſſage, therefore, when rendered according to its original expreſſion—according to the internal evidence of the conſtruction, and to the indiſpenſable neceſſities of the ſenſe—will, I conceive, yield the following interpretation:

" Jehovah WILL BRING upon thee, and upon thy people, and upon thy father's houſe, days ſuch as have not come ſince THE DAY when Ephraim departed from Judah:

" *And it ſhall come to paſs*, AS *in* THAT DAY, *Jehovah* DID *hiſt for the fly that was at* THE END OF THE RIVERS OF EGYPT, SO *(now) for the bee that is in* THE LAND OF ASSYRIA."

" And they ſhall all come, and ſhall light in the deſolate valleys, and in the clefts of the rocks, and upon all the thickets, and upon all the paſtures."

This prediction, concerning the irruption of the ASSYRIANS, reſpects, not the final ſubverſion of the Jewiſh polity by the BABYLONISH power; for that was an event eſſentially different from the example afforded; but, the previous calamity brought upon the whole country of Judea, by Sennacherib, king of NINYA; and which, both in extent and duration, bore a ſtriking reſemblance to that other formerly occaſioned by the king of Egypt. The conſequences that followed the invaſion and conqueſt of Judea, by SISAC, are ſummarily recorded in 1 Kings, xiv. 25, 26; and 2 Chron. xii. 2,-9; and I am not aware that alluſion is made to this memorable event in any other part of ſcripture, except in the paſſage which we have here reſtored, and which, therefore, becomes of the greater importance.

With that event, the invaſion and devaſtation of Judea by the power of NINYA, or ASHUR, then held by Sennacherib, bears

a remarkable correſpondence; * and it is this invaſion that Iſaiah, who lived to witneſs the fulfilment of his prophecy, predicts in this place, as Grotius juſtly obſerves; and not the ultimate deſtruction of the Jewiſh ſtate by the Babylonians, as Clarius, and even Lowth himſelf, would ſuppoſe. The power that was to be employed for the *final extinction* of the monarchy of Judah, was not properly that of Aſſyria, but a different power; namely, the dynaſty of Babylon; which was in the interval to bring to concluſion that of Ninya, together with the kingdom of Ashur or Aſſyria. This laſt power, after retaining its greatneſs for a few generations, was actually extinguiſhed at Niniveh by the united arms of the Babylonians and Medes, before the captivation of Judah. The Aſſyrian monarchy, ſo ſubverted, became almoſt entirely divided between the two conquerors; the former of which, retaining the Aſſyrian dependencies in the weſt, erected that authority, whoſe form and proportions, magnified and diſtorted through the miſty medium of the Greek and Latin writers, are moſt erroneouſly adumbrated in our popular compilations of ancient Aſiatic hiſtory, as *a ſecond Aſſyrian empire*; but which was, in fact, no other than the aggrandiſement of the dynaſty of Babylon, upon the weſtern ruins of that of Ninya; a part of hiſtory that continues to be eſſentially perplexed, although the general outlines of it appear to be recoverable, without much difficulty, by an unprejudiced and diſtinct examination of the pretenſions of heathen hiſtory, and a fair and diligent collation of that hiſtory with the contemporary annals of the Hebrews.

* 2 Kings, xviii, xix. 2 Chron. xxxii. 1,-22. Iſaiah, xxxvi, xxxvii.; and Joſephus. *Ant. Jud.* L. x. c. 1, 2.

It now appears, from all that has been conſidered, 1ſt, That in the prophecy of Iſaiah under our examination, the prophet connects his *prediction* with an *hiſtorical fact*, between which he inſtitutes a compariſon: 2dly, That the *prophetic* object is the *Aſſyrian* power, properly ſo called, or the dynaſty of NINYA; and that the *hiſtorical* object is the *Egyptian* power, which had ſubdued and plundered Judea, in the reign of Rehoboam: 3dly, That therefore SISAC, (whom, according to Joſephus, Herodotus calls *Seſoſtris*,) and not NECHO, was the object deſcribed to the king of Judah, as זבוב אשר בקצה יארי מצרים *the fly that was at* THE END *of the rivers of Egypt:* and 4thly, That the confuſion of theſe diſtinct counterparts, and the loſs of the compariſon between them, has been entirely cauſed by the converſion of a כ into a ב, at ſome very ancient period of the Hebrew text.

The paſſage, reſtored according to the rule of this criticiſm, will therefore preſent the following *elliptical* form:

והיה ביום ההוא שרק יהוה לזבוב אשר בקצה יארי מצרים ולדבורה אשר בארץ אשור.

"*And it ſhall come to paſs,* AS *in* THAT DAY, *Jehovah* DID *hiſt for the fly that was at* THE END *of the rivers of Egypt,* SO *for the bee that is in the land of* ASSYRIA."

The diſtribution of the figures זבוב and דבורה (which our verſion renders THE FLY and THE BEE) to the kings of *Egypt* and *Aſſyria*, may furniſh us with matter for ſome ſupplemental remarks

on another occaſion. At preſent, I ſhall content myſelf, in cloſing theſe obſervations, by adducing a coincidence of learned opinions, which are in the higheſt degree important towards eſtabliſhing a ſynchronical arrangement of the principal events of ſacred and profane hiſtory.

I. The firſt opinion which I ſhall adduce is that of Sir William Jones, whoſe comprehenſive view of univerſal hiſtory has fixed him in the conviction, that Sisac, King of Egypt, of whom we have been diſcourſing, and Sacya, who diffuſed the influence of his religion from Egypt into India about a thouſand years before Chriſt, are ONE AND THE SAME INDIVIDUAL. "I hope" (ſays this great man) "to ſatisfy the public, as I have perfectly ſatisfied myſelf, that the practice of obſerving the ſtars began with the rudiments of civil ſociety, in the country of thoſe whom we call Chaldeans; from which it was propagated into Egypt, India, Greece, Italy, and Scandinavia, before the reign of Sisac or Sacya, who by conqueſt ſpread a new religion and philoſophy from the Nile to the Ganges, ABOUT A THOUSAND YEARS BEFORE CHRIST."* That, "ſince the age of Sisac *perfectly agrees* with that of Sacya, we may form a plauſible conjecture that they were THE SAME PERSON, who travelled eaſtward from Ethiopia;"† "and either in perſon, or by a colony from Egypt, imported into India the mild hereſy of the ancient Bauddhas.‡"

* Jones's Works, Vol. I. p. 348. *Antiquity of the Indian Zodiac.*

† Ib. p. 42. Fourth An. Diſc. *on the Arabs.*

‡ Ib. p. 327. *Suppl. to Eſſay on Indian Chronology.*

The words, קצה יארי מצרים "THE END *of the rivers of Egypt*," have a moſt appropriate ſenſe in the paſſage of Iſaiah above examined. It has been obſerved, that this expreſſion is equally applicable to either extremity of the Nile; both where it enters Egypt, and where it diſcharges itſelf into the ſea. In the paſſage before us, it deſcribes, very emphatically, the ETHIOPIAN extremity; from whence proceeded forth the great conqueror, who, having united under one crown the kingdoms of Ethiopia and Egypt, and having extended his conqueſts into Aſia, appears to have ſpread the influence of his religion into Hinduſtan.

II. The ſecond opinion which I ſhall adduce, is that held in common by many learned men, that SISAC is no other than the SESOSTRIS ſo variouſly and confuſedly repreſented by the *later* writers of Greece.

Joſephus has aſſerted, that Herodotus has fallen into an error with regard to this Prince.* "*Herodotus*," ſays he, "*has been miſtaken in attributing to Seſoſtris the actions of Siſac.*" Του των Αιγυπτιων βασιλεα Σεσακον· περι ὡ πλανηθεις Ηροδοτος τας πραξεις αυτω Σεσωστρι προσαπτει. And again, "*Herodotus, the Halicarneſſean, commemorates* THIS *expedition* (of Siſac), *miſtaking* ONLY *the name of the king; and alſo how, invading many different nations, he ſubdued Syria-Paleſtine, making himſelf maſter of the inhabitants without reſiſtance. It is evident, that he here intends to relate the ſubjugation of our*

* *Antiq. Jud.* L. viii. c. 10. Sect 2, 3.

nation by the Egyptian. Μεμνηται δε ΤΑΥΤΗΣ της ςρατειας ϰ᾽ ὁ Αλικαρνεσσευς Ηροδοτος, περι μονον το τε βασιλεως πλανηθεις ονομα, ϰ᾽ ὁτι αλλοις τε πολλοις επηλθεν εθνεσι ϰ᾽ την Παλαιςινην Συριαν εδυλωσαῖο, λαβων αμαχητι τες ανθρωπες τες εν αυτη. Φανερον δ᾽οτι το ἡμετερον εθνος βυλεται δηλων κεχειρωμενον ὑπο τε Αιγυπ]ιυ.

Upon the authority of theſe paſſages in Joſephus, Sir John Marſham affirmed, that SISAC and SESOSTRIS were THE SAME PERSON, and that they were recognized to be ſo in theſe very ſentences by the Jewiſh hiſtorian himſelf.* His argument was learnedly and vigorouſly diſputed by Perizonius; who contended, that Joſephus does not affirm their identity, but only corrects an error in Herodotus, who had attributed to one prince, called Seſoſtris, the actions properly belonging to another, called Siſac.† But, although the firſt ſentence may bear that interpretation, yet the ſecond appears altogether to reject it; for it expreſſly acknowledges, that *the whole* of Herodotus's error conſiſted in a miſtake of name—περι MONON πλανηθεις ονομα.‡ Accordingly, the arguments of Perizonius called forth a reply as vigorous as his own anſwer to Marſham; in which the learned replicant ably maintains his poſition, that SESOSTRIS is no other than SISAC—"*revera* SESOSTRIS *non alius eſt à* SCHISAKO:"§ fortifying himſelf, both by arguments of his own, and by the corroborative

* Canon Chron. Sec. 1. p. 22. Sec. xiv. p. 376, 8vo.

† *Origin. Ægyptiar.* c. viii.

‡ "De re, convenit Joſepho cum Herodoto; de nomine leviſſima eſt criminatio." Marſham, p. 377, Sec. xiv.

§ Jameſon, *Spicilegia Antiq. Ægypt.* c. xiii.

opinions of ſome of the moſt learned authorities. "Torniellum, Scaligerum, Carpentarium, Bochartum, Stillingfleetum, omnes in ea ſententia fuiſſe, quod Joſepho SESOSTRIS ſit SESACUS Roboami Æqualis."

But, without looking to this particular ground of controverſy, we are able to perceive, from quite another view of the queſtion, the exact identity of the two nominal perſonages, SESOSTRIS and SISAC, and of their great achievements; and alſo, their perfect agreement, in point of time and place, with the SACYA of Indian hiſtory. This point of view, (indicated by M. de la Nauze,*) calls our attention to the ſucceſſions of Egyptian kings, communicated by Herodotus upon the faith of Egyptian authority in his own time; in conſidering which we muſt be careful, not to let ourſelves be miſled by the fallacious comments of the Greeks themſelves, upon the order or periods of thoſe ſucceſſions. Some writers, faſcinated by the luxuriance of fabulous tradition, or jealous of the latitude furniſhed by fable for the erection of ſyſtems, are apt to exalt the authority of the current accounts of Seſoſtris, recorded by the later writers of antiquity, and eſpecially by Diodorus the Sicilian. But Herodotus, who was above 400 years more ancient than Diodorus; and who obtained his knowledge of Egyptian matters in Egypt long before the influence of thoſe revolutions which transferred the ſovereignty of Egypt, firſt from the Perſians to the Greeks, and afterwards from the Greeks to the Romans, (under whom it was when Diodorus compoſed his hiſtory) gives us a partial catalogue of ELEVEN Egyptian ſovereigns, in un-

* *Mem. des Inſcriptions, T.* xxix.

interrupted ſucceſſion, on which we are enabled to reaſon with far more ſatisfaction to the mind. The hiſtorian in this catalogue places Seſoſtris the *tenth prince*, in unbroken order, before Sethon, in whoſe reign he informs us SENNACHERIB invaded Paleſtine, and threatened the frontiers of Egypt.* Here we obtain a moſt important ſynchronical point; from which we are able to conduct a very ſteady compariſon, between the SISAC of the Hebrew hiſtory, and the SESOSTRIS of the Grecian. For, the period of the invaſion of Syria by Sennacherib being known; and eleven generations, incluſive, being given from Seſoſtris to that period; we can perceive, at the firſt ſight, an *high probability* that the age of SISAC and SESOSTRIS *may* be found to fall together; and that their reigns in Egypt, and their conqueſts in Aſia, *may* prove to be identically the ſame events. "Le *premier* des *dix rois* (ſays M. de la Nauze) eſt SESOSTRIS; le troiſième eſt Protée, contemporain d'Helene et de Pâris; le *dixieme* eſt Sabacon, dont les tems ſont connus: il régnoit ſept cens cinquante ans avant J. C. d'oû s'enſuivroit le régne de SESOSTRIS vers l'an 1000.—De la Chronologie *des dix rois* réſulte *l'identité de* SESOSTRIS *et de* SISAC," &c.†

We exerciſe no violence in giving this expoſition of the chronological canon of Egyptian kings from Seſoſtris to Sethon; and, indeed, the ſtatement of Herodotus is ſo ſimple and minute, that it would be impoſſible to miſrepreſent it in any part without detection. He firſt tells us, that from Menes to Mœris, the imme-

* L. ii. c. 141.

† *Mem. des Inſcript.* T. xxix. p. 70, 71.

diate predeceſſor of Seſoſtris, there were *three hundred and* THIRTY *kings*.* He next relates the ſucceſſion of ELEVEN kings, from Seſoſtris to Sethon, the contemporary of Sennacherib.† And then, reſuming the numbers, he ſtates the total ſum of Egyptian kings, from Menes to Sethon, to have been, *three hundred and* FORTY-ONE.‡ The manner in which M. Larcher would ſeparate Sethon from Anyſis, his immediate predeceſſor; foiſting in between them three hundred years;§ exhibits an inſtance of the moſt raſh and unwarrantable licentiouſneſs of criticiſm. He firſt imagines an *hiatus* to exiſt in the hiſtory, and he then fixes the place of that hiatus between Anyſis and Sethon; making the text to contradict the hiſtorian in a ſtatement, in which he had been particularly clear and minute. That learned commentator and tranſlator has, indeed, been ſeduced into this hypotheſis (to ſolve an imagined difficulty) by two confluent gloſſes which have manifeſtly lapſed into the text of Herodotus in this place. After mentioning the iſland in which Anyſis was concealed for fifty years, the preſent text reads: Ταυτην την νησον ουδεις προτερον εδυνασθη Αμυρταιω εξευρειν; αλλα ετεα επι πλεω η πεντηκοσια ουκ οιοι τε ησαν αυτην ανευρειν οι προτεροι γενομενοι βασιλεες Αμυρταιω.‖ "*This iſland no one was able to diſcover before Amyrtæus;* BUT *the predeceſſors of Amyrtæus, during more than five hundred years, were not able to diſcover it.*"—"Hanc inſulam nemo ante Amyrtæum invenire potuit; SED ſeptingentis et amplius annis

* L. ii. c. 100.
† Ib. c. 102—141.
‡ Ib. c. 142.
§ *Hiſtoire d'Hérodote*, T. ii. p. 116, and note.
‖ L. ii. c. 140.

ſuperiores Amyrtæo reges nequierunt eam invenire."* How is it poſſible not to perceive, that theſe ſentences, conſidered *literally*, labour under ſome defect? that the ſecond is only a repetition of the idle tradition contained in the firſt; and that the word, αλλα—*but—ſed*—is totally alien from the ſenſe? Whereas, if we carry back thoſe lines to the margin from whence they have rambled, and ſo enable the ſentences which they have disjoined to recover their ancient connection, we ſhall perceive, that the exſcinded paſſage will have ſtood originally thus, as marginal ſcholia: (Σχολ.) Ταυτην την νησον ουδεις προτερον εδυνασθη Αμυρταιε εξευρειν. Αλλ. Ετεα επι πλεω η πεντηκοσια και οιοι τε ησαν αυτην ανευρειν οι προτεροι γενομενοι βασιλης Αμυρταιε. (Scholium).—"*This iſland no one was able to diſcover before Amyrtæus.* Another. *The predeceſſors of Amyrtæus were not able to diſcover it during more than five hundred years.*" Thus the word αλλα, while it plainly ſhews itſelf to be out of place as a conjunction, betrays, at the ſame time, its real character, and diſcovers itſelf to be no other than a diſguiſed treſpaſſer from the margin, where its original form was αλλ. the very common abbreviation for αλλως, or αλλον, (ſc. σχολιον) where different ſcholia follow each other upon the ſame ſubject. Perizonius had already, in a general manner, declared his conviction of the depravity of this paſſage. "Videtur—potius *totum comma delendum*, quod faſtigioſæ eſt tautologiæ. Verba ſunt, ταυτη την νησον, &c. Quid diverſi hic in poſteriore commate dicitur? quid, quod in priore jam dictum non fuit, niſi unum illud, quod falſum eſt, de numero annorum? Quapropter ego quidem, ſi meo res arbitrio permitte-

* Weſſeling.

retur, totum hoc comma ineptæ tautologiæ, tanquam ex GLOSSEMATE *imperiti hominis ortum*, penitus expungerem."* Had he carried on his juſt ſuſpicions to this full detection, I think he could hardly have failed of ſecuring the aſſent of Weſſeling; certainly he would have checked the indirect and haſty cenſure of Gronovius: neither of which commentators have in the leaſt weakened his remark.

If we now compare this line of Egyptian ſucceſſion from SESOSTRIS to the age of SENNACHERIB, as it is imparted by Herodotus, with the lines of ſucceſſion in the princes of Judah and Samaria, between the invaſions of SISAC and of SENNACHERIB, we ſhall be fully ſenſible how entirely devoid of ſound foundation that hypotheſis is, that ſuppoſes the age of Seſoſtris to be more ancient than that of Seſac, or indeed to be any other: for we ſhall find, that the number of the Hebrew princes, within the ſame interval of time, exceeds rather than falls ſhort of that of the Egyptian.

EGYPT.	ASSYRIA.	JUDAH.	SAMARIA.
		1. SOLOMON.	
1. SESOSTRIS, or SESAC.	*Princes of* NINYA, or NINUS.	2. REHOBOAM.	2. JEROBOAM.
2. Phero.		3. Abijam.	
3. PROTEUS.		4. Aſa.	3. Nadab.
			4. Baaſha.
			5. Elah.
4. Rhampſinites.			6. Zimri.

* *Origines Ægypt.* c. xi.

Egypt.	Assyria.	Judah.	Samaria.
5. Cheops.		5. Jehoſhaphat.	7. Omri.
			8. Ahab.
			9. Ahaziah.
6. Chephren.		6. Jehoram.	
	Princes of Ninya, or Ninus.	7. Ahaziah.	10. Jehoram.
			11. Jehu.
7. Mucerinus.		8. Athaliah.	
		9. Jehoaſh.	12. Jehoahaz.
8. Aſuchis.			13. Jehoaſh.
		10. Amaziah.	14. Jeroboam II.
		11. Uzziah, or Azariah.	15. Zechariah.
9. Anuſis.			16. Shallum.
	Pul.		17. Menahem.
10. Sabaco.			18. Pekahiah.
	Tiglath-Pil-Eſer.	12. Jotham.	19. Pekah.
		13. Ahaz.	
Anuſis *reſtored.*	Shalman-Eſer.		20. Hoſea.
11. Sethon.	Sennacherib.	14. Hezekiah.	

Nor is this relative inequality of numbers any thing different from what we meet with in the ordinary courſe of hiſtory; thus, for example, between the periods of the Norman Conqueſt and of the acceſſion of Henry the Fifth of England, (*i. e.* A. D. 1066, and 1413) the ſucceſſions in England were 13; in France, 15; in Caſtille, 17; in the Weſtern Empire, 22; and in the Eaſtern, 26.

From this ſummary repreſentation we may therefore plainly

diſcern, that, "*about the thouſandth year before our era*," which is the period aſſigned by Sir William Jones for the reign of SACYA in Egypt, (at which time we know that SISAC was in occupation of the throne of that country,) is likewiſe aſſignable, with ſolid ſupport of reaſon, as the period of the reign of SESOSTRIS; who was the TENTH predeceſſor of that Egyptian king, whoſe borders were menaced by the forces of SENNACHERIB.

III. The third and laſt opinion that I have to adduce, and which forms a link of union between the two former, is that of Mr. Maurice; in which he affirms SESOSTRIS and SACYA to be *one and the ſame individual*. "The reign of SESOSTRIS," (ſays this elaborate writer) "known in India as a conqueror by the name of SACYA—forms a memorable epoch of magnificence and glory in the Egyptian hiſtory."* This great perſonage Mr. Maurice places "*about the* THOUSANDTH *year before Chriſt*;"† which, as we have ſeen, is alſo the time aſſigned by Sir William Jones to Siſac or Sacya; and likewiſe that which, as we learn from ſcripture, was the period of Siſac's reign in Egypt.

I am, however, under the neceſſity of noticing in this place (what I muſt conſider to be) an inadvertency, on the part of the reſpectable and valuable writer whoſe opinion I have laſt adduced; an inadvertency, perhaps, inevitable in a work of ſo much intricacy, novelty, and labour, as his *Hiſtory of Hinduſtan*. As it goes materially

* *Hiſt. of Hinduſtan*, Vol. II. p. 212.

† Ib. p. 214.

to diſturb the preſent chronological argument, ſupported as it is by what I cannot but eſteem one of the moſt valuable of the ſynchroniſms eſtabliſhed by Sir William Jones, I am under the neceſſity of pointing it out; and I have no doubt, that the excellent author will zealouſly obviate any difficulty, which it might oppoſe to an orderly approximation of the principal epochas of ſacred and prophane hiſtory.

" The reign of SESOSTRIS," (ſays Mr. Maurice) " known in India by the name of SACYA, and ſuppoſed, with *much violation of juſt chronology, to be the* SESAC *of ſcripture*," &c.* Now, as Mr. Maurice profeſſes, in the preface to his ſecond volume, that " Sir William Jones has afforded him *the clue* which has directed his path"—and that " he has, in *no inſtance*, deviated from his honoured guide:" As Sir W. Jones affirms expreſsly, that " the age of SISAC *perfectly agrees with that of* SACYA;" yet Mr. Maurice's preſent text aſſerts, that Siſac cannot be made the ſame as Seſoſtris or Sacya, without " *much violation of juſt chronology;*" it is manifeſt that there is ſome ſublatent error in this paſſage. And this is placed beyond all doubt, by the period which Mr. Maurice aſſigns to his Seſoſtris or Sacya, being *preciſely the ſame* as that which Sir W. Jones aſſigns to his Siſac or Sacya, and which the ſcriptural annals appropriate to their Siſac, Seſac, or Shiſhac; namely, " *about the thouſandth year before Chriſt.*" In aſſigning which period for the age of SACYA, Sir W. Jones ſubjoins this moſt wiſe remark, in which he will be cordially joined by all thoſe who have *really*

* Ib. p. 212.

examined, without prejudice, and with ſome pains, the detail of the authorities on which ancient hiſtory and chronology depend: that "*whoever, in ſo early an age, expects a certain epoch, unqualified with* ABOUT, *or* NEARLY, *will be greatly diſappointed.*"*

As an overſight, or confuſion, in a point of comparative chronology ſo important as this to the great concern of conciliating ſacred and prophane hiſtory, cannot fail to impair, very materially, the benefits derivable to the cauſe of revelation from reſearches of this nature, I ſhall not deem it neceſſary to ſubjoin any apology for this remark to the patience of the reader, and ſtill leſs to the candour, learning, and piety of Mr. Maurice himſelf.

From the remarkable coincidence of theſe three opinions, joined to this other important conſideration, that ONLY ONE HUMAN SOVEREIGN OF EGYPT is recorded, by ſacred or prophane writers, to have EVER invaded Aſia with ſucceſs, and to have conquered Paleſtine, before Pharao Necho, or Necos, (as late as the reign of Joſiah;) much leſs to have done ſo "*about a thouſand years before Chriſt;*" the unprejudiced and reflecting reader cannot be at any loſs to perceive, that there exiſts a very powerful evidence of probability, that the perſonages diſtinguiſhed in the Hebrew, Egyptian, and Indian hiſtories, by the ſeveral names of SISAC, SESOSTRIS, and SACYA, were, in fact, but ONE AND THE SAME INDIVIDUAL.

* *Chronology of the Hindus.* Aſiatic Reſearches, Vol. II. p. 125.

A more full examination of this important ſubject cannot be permitted in the preſent diſcuſſion; it will therefore find its place in a future diſquiſition, when it is propoſed to urge another ſynchronical point, common to Hebrew and Egyptian hiſtory; and to defend the following opinion, as being that which, amidſt various conflicting hypotheſes, appears, to my beſt obſervation, to approach the neareſt to the *matter of fact*, which they all profeſſedly purſue:

That, the celebrated tradition preſerved by Joſephus* from Manetho, reſpecting what are vulgarly called *the Shepherd Kings*, though diſordered by ſome anachroniſms, contains THE COMPLEMENT *of the* EGYPTIAN HISTORY *of the* EXODE, *which the ſacred hiſtorian had left* INCOMPLETE—Moſes only bringing it down to the eſcape of the Hebrew people, and the deſtruction of the Egyptian armies, and there abruptly leaving it to purſue the hiſtory of his own nation; while this tradition continues it, from that "*Viſitation upon the Egyptian ſovereign*,"† to the conqueſt of the country by an Arabian invaſion, which preſently enſued:

That, the TIMÆUS of this tradition, is, in fact, no other than the PHARAO, or KING, whoſe army was engulphed in the Red Sea, and in whoſe perſon terminated THE FIRST EGYPTIAN MONAR-

* *Contra Apion*, L. I.

† Επι τουτου ὁ θεος αντεπηυσεν—or rather, επι τουτον, in the *accuſative*, as the verb ſeems to require: ſo, εμφυσησω επι σε. *Ezech.* xxi. 31. and εκφυσησω εφ' ὑμας. Ib. xxii. 21.—the king himſelf being *the object* of this adverſe ſpirit in the Almighty.

CHY;—an event of ſo prodigious a nature, that it ſhould ſeem morally impoſſible for *every* veſtige of it to be effaced from tradition; and accordingly, we find the memory of it preſerved in one of the moſt ancient and authentic Egyptian traditions that has deſcended to us, and which bears a moſt ſurpriſing internal evidence of a direct relation to Egypt; commemorating the entire "ABSORPTION" of thoſe *armies*; or, in words more peculiarly appropriate to Egypt, of "THE WHOLE MILITARY ORDER."—ΤΟ ΜΑΧΙΜΟΝ ΠΑΝ.

That the diſtracted and totally defenceleſs ſtate of Egypt, at this dreadful criſis, was the true cauſe why the Arabian invaders were able to acquire poſſeſſion of the country, αμαχητι, "*without reſiſtance.*"

That the firſt Arabian prince, whom this tradition denominates SALATIS, or SILITIS (as it is written by Syncellus), was, in fact, the שליט SALIT, or שלטון SULT*aun*, of this new government; a title of authority, common to both the ſiſter dialects of the Hebrew and the Arabic.*

Laſtly, that the cruelty and depreſſive ſyſtem of tyranny of *this*

* This title is the ſame that the Hebrew hiſtory gives to Joſeph, when, by an extraordinary delegation of power on the part of the Egyptian ſovereign to enable him to act with an energy ſuited to the emergency, he adminiſtered the public affairs of Egypt. "*And Joſeph was the governour,* שליט SALIT, *over the land.*" "שליט, *penes quem ſummum imperium eſt.* Chald. שלטן, *Sultan.* LXX. Ιωσηφ δε ην ὁ ΑΡΧΩΝ της γης." Roſenmüller, *Schol.* in Gen. xlii. 6.

prince, and his FIVE *immediate ſucceſſors*—ἐξ εν αυτοις πρωτοι αρχοντες—(in every reſpect congenial with that exerciſed by the ſame nation many ages after, when they invaded and ravaged Perſia) perſecuting the principal families—pulling down and *deſtroying the temples*—τα ἱερα των θεων κατεσκαψεν—*burning the cities*—τας πολεις ωμως ενεπρησαν—*and labouring, as it were, to eradicate Egypt itſelf*—ποθυντες αει καὶ μαλλον της Αιγυπτυ εξαραι την ριζαν—that theſe perſecutions, as in other inſtances, among the revolutions of Aſia, occaſioned an entire and irrecoverable loſs of the moſt ancient records and authentic documents of Egypt; plunging the hiſtory of the country into inextricable darkneſs; and leaving only ſome ſcattered fragments to the precarious truſt of tradition, liable to the inaccuracies of memory, and to the poſitive infidelities of imagination.

ERRATUM.

P. 282, l. 12, *For* "before the captivation," *read* "before the final captivation."

Account of Zinge, *or Ethiopia: Extracted from the Geographical Perſian Manuſcript, intitled* هفت اقليم Heft Aklim,* *or the Seven Climates---- Tranſlated by* W. Ouseley, *Eſq.*

بلاد الزنج ولايتي وسيع است شمالي آن انصار مملكت يمن است وجنوبش بيابانهاي باسكون وشرقيش ولايت نوبه وغربيش مملكت حبشه ومردم ان ديار هركز غمكين نباشند چنانچه شيخ ابو سعيد ابو الخير اظهاري بدان نموده ميكويد

بيت

بيغم دل كيست تا بدان مالم دست
بيغم دل زنكيان شوريده مست

وحكما سبب فرح آنجماعة را از ظهور كوكب سهيل يافته‌اند كه آن هر شب بر ايشان طلوع ميكند وجميع زنكيان از زنج ولد كوس ابن كنعان بن حام بوجود آمده‌اند وآنجماعة را

* For the uſe of a fine copy of this work, I am indebted to the Rev. Mr. Hindley of Manchester.

سباع الانس خوانند چه هرگاه بر دشمن خود ظفر یابند
گوشتش را بخورند و همچنین اگر از پادشاه خود برنجند
اورا بکشند و بخورند و با انکه طلا در آن دیار بسیار است
زیور و حلي خود از آهن سازند و گویند هرکه آهن باخود
دارد شیطان بروي دست نیابد و شجاعتش افزون شود و گاو
آن دیار با اسپ تازي در کارزار برابري کند و غذاي
خود پیشتر از گوشت پیل و زرافه سازند گویند در آن
والیة درختي است که اوراق انرا هرگاه در آب اندازند و
فیلان از آن آب بیاشامند چنان مست شوند که بسهولة آنهارا
صید کنند

Zinge, or Ethiopia, is an extenſive region, chiefly bordered on the north by *Yemen* or Arabia, on the ſouth by the inhabited deſerts, on the eaſt by the land of Nubia, and on the weſt by *Habſheh* or Abyſſinia. The inhabitants of this country *(Zinge)* are never afflicted with ſadneſs or melancholy; on this ſubject, the Sheikh *Abu-al-Kheir-Azhari* has the following diſtich:

" *Who is the man without care or ſorrow (tell) that I may rub my*
" *hand to him.*
" *(Behold) the Zingians, without care or ſorrow, frolickſome with*
" *tipſineſs and mirth.*"

The philoſophers have diſcovered that the cauſe of this cheerfulneſs proceeds from the influence of the ſtar *Soheil* or *Canopus*, which riſes over them every night. All the Zingians are deſcended from

Zinge, the ſon of *Cuſh*, the ſon of *Canaan*, the ſon of *Ham*; and they are called "the *beaſts of human prey*, or the devourers of men; becauſe that whenever they overcome an enemy they eat his fleſh, and alſo, that when diſguſted with, or exaſperated againſt their king, they put him to death, and devour him. As gold abounds in this country, they make their ornaments and trinkets of iron; and they ſay, that over all thoſe who carry iron about them, the devil ſhall not have any power, and that it will augment their valour. For the purpoſes of war they value oxen as highly as Arabian horſes. Their diet chiefly conſiſts of the fleſh of elephants and *Ziraffahs*, (camelopards.*) It is ſaid, that in this country, there is a certain tree, of which, if the leaves be thrown into water, and if elephants drink of that water, they become ſo intoxicated as to be taken with facility.

* See Oriental Collections, Vol. I, p. 377.

Mots d'ancien Egyptien qui ſe trouvent inſcrits ſur une Antique de bronze de la Collection du Rev. Thomas Coxe, et dont l'empreinte ſe voit Oriental Collections, Tome I, No. 4, p. 324— *Expliqués par M. l'Abbé* CAPERAN.

D'après la table ci-jointe qui met ſous les yeux du lecteur l'Alphabet en entier de cette inſcription naturellement diviſée en 4 parties, nous allons donner: 1°. La ſimple lecture de tous les mots qui y entrent avec leur traduction en *françois*. 2°. Nous y joindrons un plein détail de la lecture de chacun de ces mots en particulier avec les preuves hiſtoriques du ſens qu'on doit y attacher.

On remarquera que l'empreinte de cette Antique, ſe préſentant ici à contre ſens, les mots, qui y ſont, doivent y être lus par le revers. De plus le premier mot eſt totalement dans une forme renverſée, puiſqu'il faut le lire en dedans tandis que les ſuivans ſe liſent tous en dehors.

Première Partie.

Elle ſe trouve ſur le côté où ſont repréſentés ſept buſtes de perſonnages ailés.

Lettres Simples

A.
B.
G.
D.
E. *bref*
Z. *ou* S.
E *long*

Quand elles sont Voyelles

T.
I.
K.
L.
M.
N.

Quand elles sont Consonnes

O.
P.
Q.
R.
S.
TH.

Attribut de APIS
Attribut de ATHENE'
Attribut de THOT *ecrit en Copte*

U.
PH.
CH.
H.

Lettres Composées

SI.
OSI.
SI.
B *Sanscrit.*

TR *ou* TS.
TS.
SIS.
SH *ou* X.
NM.
NE.
NEN.
NI.EI.PH.
NO.
HO.
IE.
TIO.
TI.

Monogrammes

il Se decompose en deux mots PIO
PIR

T *Attribut de* PIR *et de* APIS

il se decompose HRS
decompose NPH
MOTH *et* NEITH
decompose [A] TIPH

[A] *monogramme Chinois Analogue*
decompose
MOLOC *ecrit en Samaritain*

[B] *imenoi* *M Runique*

[B] *monogramme de* FOHI *analogue en Chinois*

J *decompose* J

PH *Armenian et Grec*

Lettres Samaritaines qui presentent diverses formes de mains

Aleph		*Tsade*	
Jod		*Mem*	
Thau		*Samech*	
Caph			

On lit au haut de l'Antique, formant un contour triangulaire sur la droite en montant, ce qui suit.

1. Isvd, 2. Saithi, 3. nem, 4. Taneisis, 5. Noesi, 6. Apins ou Apies, 7. Athonsis, 8. Thauth,

Au milieu entre les Bustes.

9. Judeioui Juoseiph, 10. Pharon,

Au bas sous le Buste du milieu.

11. Isathos, 12. Asoeth, 13. odaitsa.

TRADUCTION FRANÇOISE.

Louange à toutes les intelligences ou Noesi de Sais et de Tanis entre lesquelles sont: Apis, Athene', Thoth, ou Mercure, le juif joseph, Pharaon, Sethos et Aseth.

Seconde Partie.

Elle se voit sur le même côté. Elle est composée de Monogrammes renfermés dans deux triangles au haut de l'Antique. Le Monogramme du milieu est double. C'est le premier qui se présente dans la table, (Titre, *Monogrammes*) on y lit pio ou Phio, Pir ou Phir, la lettre T est l'attribut du dernier, ainsi que nous le verrons ci-après.

Celui du haut se lit HRS, celui à gauche donne THIPH, enfin le Monogramme à droite donne nph, moth et neith, suivant les différentes décompositions. Dans ces cinq mots abregés qui se présentent dans cet ordre: PIO, PIR, HRS, THIPH, NPH, on y reconnôit les personnages suivans:

TRADUCTION.

1. PIIOH, 2. PIRE', 3. HORUS, 4. TYPHON, 5. et NEPHTE'. Cette derniere nommée auſſi MUTH et NEITH.

Nous verrons bientôt que ces cinq noms ſont ceux des NOESI, ou jours ajoutés à la fin de l'année chez les Egyptiens que les Grecs nomment *Epagomenes*.

Troiſiéme Partie.

Elle ſe trouve ſur l'autre côté à droite où ſont repréſentés, en bas ſept figures de perſonnages à tête de divers animaux. Les mots qui la compoſent y forment un grand contour triangulaire; ils ſe liſent en dehors ſur la droite en montant :

1. OSIROSIS, 2. TRISMESIS, 3. PAN, 4. TINEDI, 5. NEN, 6. TAPHONONOSIS, 7. TIOSIS, 8. PACNOPI, 9. GNEIOPI, 10. PHONECHEPI.

TRADUCTION.

OSIRIS, HERME'S-TRISMEGISTE, PAN, NEPHTE' et TYPHON, ISIS, CANOPE'. Princes Genies, chefs glorieux.

Quatriéme Partie.

Ce ſont les noms qui ſe liſent dans l'intérieur du grand contour triangulaire.

1. Menoi ou Imenoi, 2. Sire'pis, 3. Diabesis, 4. Pamocheis komiri, 5. Inaephis, 6. Mephoesis, 7. Choemephothasis, 8. senpnii, 9. Sheoth, 10. nen Mephis.

TRADUCTION.

1. Me'nes, 2. Serapis, 3. Diabe's ou Lacharis, 4. Amacus monchiri ou komiri, 5. Anoyphes, 6. Memophis ou Amephis, 7. Comoepta, Sages de Xoïs et de Memphis.

Développement de la lecture de tous ces mots avec les preuves du ſens qu'on doit y attacher.

Premiere Partie.

1. PASI ou PHASI. Ce premier mot qui eſt renverſé, offre pour premiere lettre une figure qui eſt la forme groſſière et quarrée de l'ancien P des Grecs ſurmonté de leur Εψιλον majuſcule, qui, dans les anciens alphabets orientaux, eſt le même que le HE. Pour ſe former une idée de cette lettre, qu'on place ſur notre I majuſcule la lettre E, dans cette direction ⊐ I et qu'on ſuppoſe que ces deux caracteres ſe joignent et ſe penêtrent, la lettre I eſt le pied du P et la lettre E, faiſant pour H, forma tous les P et PH de ce genre qu'on rémarque dans l'alphabet ci-joint. De là le Φ des Grecs, &c. La ſeconde lettre eſt A; ſa forme approche de celle de l'alphabet Copte. La troiſiême eſt auſſi conforme à celle du même alphabet. La quatriême I, eſt généralement connue. Dans *PASI*, P eſt l'article

Egyptien. ASH en Copte ſignifie *quantité*. C'eſt de P. article et de ASH Copte que s'eſt formé le mot Πας en Grec ſignifiant *tout*. Au datif plurier PASI. L'ancien Egyptien tient beaucoup du Grec et de l'Hébreu.

2. SAITHI. La premiere lettre de ce mot e ſt nommée s o en Copte. On voit par ſa forme qu'elle a été entée à la place du ZAIN des Anciens. En Hébreu et en Samaritain le ZAIN préſente la forme de la dague qu'on portoit à la ceinture, et l'on voit de même que la forme de cette lettre, eſt ici celle d'une dague. La poignée en eſt très viſible. Les autres lettres ne forment aucune difficulté. L'alphabet les donne naturellement.

SAITHI. Autrement SAIS eſt le nom du 6e Nôme ou de la ſixiéme Préfecture d'Egypte. On y rendoit un culte particulier à Minerve, qui, chez les Egyptiens, eſt la même que Venus et Iſis. (Œdipus Kircher. Tom. I. Page 20.) (Mont-faucon. Tom. II. Chap. 11.)

SAIS eſt nommée *ſhooe* en Copte, Ζεος *ſeos* ou Ξεος *xeos* en Grec. On dit *Nôme Saïtique*.

3. NM. Autrement NEM. (Voyez l'alphabet. Titre des lettres compoſées.) *Nem* eſt la conjonction *et* chez les Coptes.

4. TANEISIS, ou TANIESIS. La premiere lettre eſt T. (Voyez l'alphabet.) Sa forme approche du TEITH des Samaritains. La ſeconde eſt Λ. La troiſième eſt ici N parce que cette lettre, qui eſt pour ETA et pour NU comme dans le Copte, demande d'être conſidérée ici comme

conſonne. (Voyez l'alphabet.) La quatrième eſt IE, ou EI, (Titre des lettres compoſées,) La cinquième, ſixième, et ſeptième ſe lit SIS, (ibidem.) La première de ces formes eſt le *σιγμα*, ainſi que la dernière. Quant à la ſeconde, elle eſt cenſée la lettre I ondulée et prenant la forme des deux SIGMAS entre leſquels elle ſe trouve.

TANIS étoit anciennement une ville à l'embouchure du Nil. Il en eſt fait mention dans le Pſeaume 77 en ces termes : *in campo Taneos*, (Vulgate. Verſ. 15.) en Hébreu צֹעַן TSAN, ainſi que dans Ezéchiel, Chap. 30, Verſ. 18. Mais elle y eſt ſous le nom de * תחפנחס TEPHENES ou TAPHINIS, ſeconde lecture qui a pu venir de la lettre double IE priſe pour PH en vertu de quoi on aura lu TANPHES et enſuite TAPHNIS. Jules Africain, et Euſebe, d'après Manéthon, nous ont tranſmis deux dynaſties d'anciens Rois d'Egypte ſous le nom de dynaſtie des Tanites. C'eſt le nom du 8e Nôme d'Egypte. En Latin *præfectura Tanitica* (*Œdipus*, Kircher.)

5. NOIESI ou NOESI. La premiere eſt une des formes du *νυ*. La ſeconde eſt O. La troiſième EI ou IE. La quatrième eſt un compoſé du *σιγμα* et de l'*ιοτα* (Voyez l'alphabet. Titre des lettres compoſées.)

NOEISI eſt au datif plurier comme PASI. Il tient au Grec *νους penſée, intelligence* et celui-ci à l'Hébreu נָחָשׁ NE'S *ſerpent, augure, intelligence*. Les Egyptiens appellent NOESI ou NISI, dit Kircher, les cinq

*תחפנחס TEPHNES. On voit clairement que ce mot n'eſt point Hébreu. Les ה ſervent ici de voyelles indiquant la lecture du mot Egyptien, tel qu'on le prononçoit du tems d'Ezéchiel.

jours ajoutés à la fin de l'année, nommés en Grec *Epagomènes*. Ils portent ce nom, parce quils ſont dédiés à autant d'intelligences qui ſe nomment en Copte : OSOURIS, ISIS, NEOUPHTE TOUPHOEOUS et APOPHRAS. On trouve les Monogrammes de ces cinq jours ſur le même côté de l'Antique. Nous les expliquerons ci-après. On voit auſſi que ce même nom de NOEISI convient parfaitement aux ſept Buſtes ailés qui ſont repréſentés ſur ce même côté.

6. *APINS, APIES, ou APIS. La premiere lettre eſt A. La ſeconde eſt une des formes du P, ſemblable à celui des Arméniens. La troiſième I. La quatrième *νυ* ou † *ετα*. La cinquième la lettre SO.

APIS ou SE'RAPIS, à tête de Bœuf, eſt principalement affecté au ſecond Nôme appellé PHTENUTI, ou le *Dieu des Dieux*, ſuivant Diodore, Apulée, et Ammien-Marcellin. APIS étoit le plus grand des Dieux des Egyptiens. (Œdipus Kircher. Tome I. Page 17.) Il eſt l'emblême du ſoleil qui fertiliſe les campagnes. Je le crois ici particulierement repreſenté par le Buſte ailé qui porte l'attribut dont on voit la figure dans la Table (Art. *Apis.*) La ligne tranſverſale de cette figure avec ſes deux pointes eſt propre à déſigner les cornes du Bœuf ou les rayons ſolaires. Hérodote, Pline, et Diodore préſentent APIS ſous la figure d'un Bœuf avec le T au devant de la tête, et les cornes de la lune, ce qui répond exactement à la figure ci-deſſus. Nous trouvons le même T pour attribut de PIRE' dans les Monogrammes des cinq jours ajoutés. PIRE' eſt le même que APIS. C'eſt le Soleil,

* APINS. Ce mot vient de l'Hébreu אפן APEN, *Roue, tems, méſure révolution ſolaire.*

† On remarquera que la forme de cette lettre approche de l'*ητα* minuſcule des Grecs, dont le majuſcule eſt H.

ainsi que nous le verrons ci-après. Jablonski (Page 61, II. Part.) dit expressément que le Bœuf Apis étoit consacré au Soleil et à la Lune. Comme il se trouve d'ailleurs confondu avec Aosiris, On peut dire en général qu'il fut consacré à la lumiere.

Je ne donne aucune explication des lettres qui accompagnent les Bustes, parce qu'elles ne présentent que des abrégés dont il est presque impossible de se former aucune idée.

7. Athonsis, où Athoesis, Athené. La premiere lettre est αλφα la seconde est une des formes du θετα, même chez les Coptes et les Samaritains. Il n'y a d'autre différence, si ce n'est qu'ici la Transversale est une ligne courbe qui se trouve droite chez-ceux-ci. La troisième est O. La quatrième N. Les trois autres se lisent sis.

* Athonsis ou Athené est le nom de Minerve chez les Grecs. Elle étoit principalement invoquée sous ce nom à Athènes qui en a pris son nom. Il est parlé d'Athené dans le second fragment de Sanchoniaton. Mr. Court de Gébelin, qui l'explique dans son volume des Allégories Orientales, y a vu l'emblême de la Lune. Athené se reconnoît dans le Buste à droite, au haut de la médaille qui a pour attribut la figure dont la représentation se trouve dans la Table ci jointe, au-dessous de celui d'Apis. C'est celle d'une demi-lune. Au reste Apis et Athené sont les mêmes que Isis et Osiris, *le soleil et la lune*.

* Athonsis vient de l'Hébreu אטון *Atoun*, *Etoffe d'Egypte*, d'où le Grec οθονη *Drap*, *linceul*, Αθηνα Minerve, celle qui a la premiere ourdi la toile.

8. THAUTH ou THOTH. On voit dans la Table comment ce mot eſt écrit chez les Coptes. Ils le liſent TAUTI. (Voyez l'Œdipe de Kircher.)

THOTH eſt le même que Mercure. La premiere lettre de ce mot eſt le Th ainſi que la derniere; mais celle-ci a une voyelle attachée qui eſt la voyelle *U*. On connôit la ſeconde qui eſt l'αλφα de la lecture THAUTH.

THOTH ou Mercure eſt très-connu chez les Egyptiens. Son emblême ou attribut, eſt le caducée ou la lettre THAU T. C'eſt l'attribut du ſecond perſonnage qui eſt au deſſous d'Athené. Le mot THAU tient à l'Hébreu תאה THAE, *tracer*, et את ATH *ſigne*. Mot à mot *tracer des ſignes*. De là THOTH conſidéré non ſeulement comme l'Inventeur des lettres ou ſignes; mais auſſi comme celui de l'Aſtronomie et du Calendrier, qui eſt principalement fondé ſur le tems que le ſoleil met à parcourir les douze ſignes du Zodiaque. On remarquera que les autres Buſtes ne portent aucun attribut. Auſſi ne ſont-ce, à proprement parler, que des Princes dêifiés, dont la mémoire s'eſt conſervée en recommendation parmi les Egyptiens.

(To be continued.)

Account of a large and valuable Collection of Oriental Manuſcripts, brought from Surat by SAMUEL GUISE, *Eſq. and now to be ſold.*

Of this collection, however rich in Arabick and Perſian works of merit, the chief value conſiſts in the numerous *Zend* and *Pehlavi* manuſcripts, treating of the ancient religion and hiſtory of the Parſees, or diſciples of the celebrated Zoroaſter, many of which were purchaſed, at a very conſiderable expence, from the widow of *Darab*, who had been, in the ſtudy of thoſe languages, the preceptor of M. Anquetil du Perron; and ſome of the manuſcripts are ſuch as this inquiſitive Frenchman found it either impoſſible or very difficult to procure.

Before we give a more particular account of theſe rare books, we ſhall mention the moſt curious and valuable among the Arabick and Perſian manuſcripts, which amount in number to ſeventy-ſeven.

The *Shah Nameh*, شاه نامه or hiſtorical romance of the ancient Perſian kings and warriors—compoſed by the celebrated *Ferduſi*, فردوسي the Homer of Perſia, in the tenth and eleventh centuries

of the Chriſtian æra. This poem conſiſts of above 60,000 couplets; and the praiſes of it which occur in the works of Sir William Jones, d'Herbelot, &c. are ſufficient evidences of its merit.

The *Divan of Hafiz*, ديوان حافظ or the poems of *Hafiz*, the Anacreon of Perſia; the beauties of which it is unneceſſary here to ſpeak of, as every Orientaliſt muſt be ſufficiently acquainted with them. The *Shah Nameh*, and the *Divan of Hafiz*, may be eſteemed two of the chief claſſicks of the Perſian language.

A very curious commentary on the Koran, in Arabick, by كواشي *Kouaſhy*, in two volumes.

A volume of Arabick حديث *Hadith*, or traditions reſpecting Mohammed, his laws, religion, &c.

The *Divan Peizvn*, ديوان پيزن or odes and elegies by *Peizun*, a very ingenious Perſian poet.

The *Tohfut al Ahrar*, تحفت الحرار a celebrated poem by *Jami*, جامی of whom an account may be found in the *Anthologia Perſica*.

The *Shah wa Guda*, شاه و گدا *the King and the Poor man*. An intereſting poem, very popular among the Perſians.

A *Beyaz*, بياض or miſcellaneous volume of hiſtorical anecdotes and ſtories, extracted from various Perſian manuſcripts.

Another *Beyaz*, containing miſcellaneous poems in Perſian.

The *Ajaib al Tejouid*, عجايب التجويد a very curious work, in nineteen chapters, on arithmetick, letters, &c. bound in the ſame volume with ſome poetical fragments.

A treatiſe, in Perſian, on phyſicks, air, medicine, &c.

Two تفسير *Tufſeers*, or commentaries on the *Koran*, in Arabick.

Memoirs of *Eradut Khan*, رساله ارادت خان a very curious work on Indian hiſtory; tranſlated by Jonathan Scott, Eſq.

The *Divan of Hozein*, ديوان حزين poems by *Mohammed Ali Hozein*, a Perſian of diſtinction who fled from Iſfahan during the troubles occaſioned by Nadir Shah, and died in retirement at Benares about twenty years ago, highly eſteemed as a good poet and a virtuous man.

Divan Aboſon, ديوان احسن odes by *Aboſon*, in the ſame volume with the *Neirung Iſhk*, نيرنگ عشق the Faſcinations of Love, a Perſian poem.

Three volumes, in Arabick, on Mohammedan law.

A very curious commentary, or شرح on the poems of Nizami, نظامي one of the moſt celebrated of the Perſian poets. This commentary is principally in explanation of Nizami's *Mukhzen al Iſrar:*

مخزن الاسرار or "Treaſury of Secrets," a very obſcure and metaphyſical poem.

Inſha-i-Youſufi, انشاء يوسفي formulary of letter-writing, to all ranks of people, and on every ſubject, in Perſian.

A volume, containing a Turkiſh tranſlation of the *Akayed*, عقايد or Fundamental Articles of Faith; ſome miſcellaneous verſes of *Hafiz;* Turkiſh poets; and an imperfect tract on religion.

The *Zerduſht Nameh*, زردشت نامه or Hiſtory of *Zerduſht*, (whom the Greeks call Zoroaſter) in verſe; compiled from the Parſi traditions.

Saum Nameh, سام نامه or Hiſtory of *Saum*, one of the moſt ancient and celebrated of the Perſian Heroes: in verſe.

Lohoraſp Nameh, لهراسپ نامه or Hiſtory (in verſe) of Lohoraſp, one of the Perſian kings of the *Caianian* or ſecond Dynaſty. This appears to be principally borrowed from the Shah Nameh.

The *Tarikh Shah Jehani*, تاريخ شاهجهانى or Annals of the Emperor *Shah Jehan*, by *Mohammed Ameen ben Mohammed Alhoſein Fazouni;* in Perſian.

The *Matloub Neſaieb*, متلوب نسايب a treatiſe, in Arabick, on geometry.

The *Borhan Kattea*, برهان قاطع a moſt excellent and very rare Perſian dictionary, in which the words of the celebrated lexicon, intitled Ferhung Jehangeeri, فرهنگ جهانگيري are arranged under a more convenient form.

A large and very finely written manuſcript, containing the *Riſalehs*, or proſe eſſays; the *Guliſtan*, Boſtan, elegies, Divan or ſonnets, ſhort poems, &c. of the celebrated سعدي *Sadi* of *Shiraz*.

The poems, or *Divan* of Shems Addien Tabrizi, ديوان شمس الدين تبريزي with the odes of *Helali*, هلالي another Perſian poet, written in the margin.

A large and finely written manuſcript, containing the *Heft Behiſht*, هفت بهشت or ſeven Paradiſes; a much admired poem by *Emir Khoſru* امير خسر of Delhi.

A handſome copy of the Koran, in Arabick.

The Goſpel of St. Mathew, in Perſian.

With ſeveral other curious manuſcripts on the laws, religion, philoſophy, ſciences, &c. of the Mohammedans. We ſhall, in the next Number, deſcribe the Sanſcrit, Zend and Pehlavi books, as well as ſome in modern Perſian, treating of the religion of the ancient fire-worſhippers.

[*To be continued.*]

Turkish Sonnet by FAZOULI.

فضولي

اي وجود كاملكر اسراري حكمت مصدري
مصدري ذاتك سنك شيا صفاتك مظهري

مظهري هر حكمت سن سن كه كلكر قدرتك
صفحه اناك كه نقش ايتمش خطوط اختري

اختري سعود اولن اولدركه طبع پاكنگ
قابل فيض اوله لطفكدن صفاي جوهري

جوهري معيوب اولان ناقص بنم كيم متّصل
ساده در خطك خيالندن ضميرم دفتري

دفتري عالمك خطر خطادندر سياه
قان دوكر چشم خيال ايتد كچه هول محشري

محشري اشكم دبور سيلابه كه روز جزا
اولمسه مقبول در كاهكر سرشكم كوهري

كوهري در عشق تخريل فضولي آب چشم
ليك بر كوهر كه لطف حقّ اكادر مشتري

Perſian Sonnet by SHEFALI.

شغالي

سرخوش از خون جگر چون شعله رقصيدن خوشست
در ميان خاك خون مستانه غلطيدن خوشست

تابكي كشتي چمن دزديده كردن چون صبا
گل بتكليف رضاي باغبان چيدن خوشست

برسرخش نخستين نايد قاپم مباش
صلح كردن ازبراي تازه رنجيدن خوشست

ميتوان خنديد بيدردانه همچون صبح ليك
در ميان گريه همچون زخم خنديدن خوشست

من كه غيرت ميبرم از ديده چونش بنكرم
گر نباشد پاي اشك در ميان ديدن خوشست

داد خواهي آب روي عشق ميريزد ولي
مشت خواهي بر جبين شكوه ماليدن خوشست

شكوه ناك از ناتوانيها شغالي نيستيم
در جهان هم دوش بيك اشك كرديدن خوشست

Miſcellaneous Plate.

No. I. Copied from a painting of the ſame ſize in the *Viraf Nameh*, a Perſian manuſcript, brought from Surat by S. Guiſe, Eſq. and of which the reader will find an account in our next number. This picture repreſents, according to the marginal explanation,

روان زن که فرمان شوهر نبرده

" the ſoul of a woman who was diſobedient to her huſband," ſuffering due puniſhment in the infernal regions of the Parſees.

— II. A modern ſilver coin, of the thickneſs of a crown-piece, brought from the Eaſt-Indies.

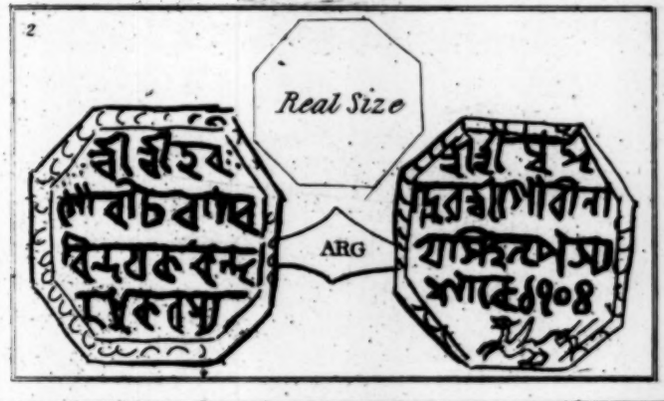
— III. *Fac-Simile* of the firſt four lines of the *Niaeſch-Ieſcht*, an octavo manuſcript in Mr. Guiſe's collection; and marked in Perſian, نیایش یشت در زبان هندوي *Neiaſh-Ieſcht* in the Hindoo language.

— IV. *Fac-Simile* of three lines, from a very fine copy of the *Viſpered Sadé*, in Pehlavi, from the ſame collection; tranſcribed A. D. 1750.

PA 318

1

2



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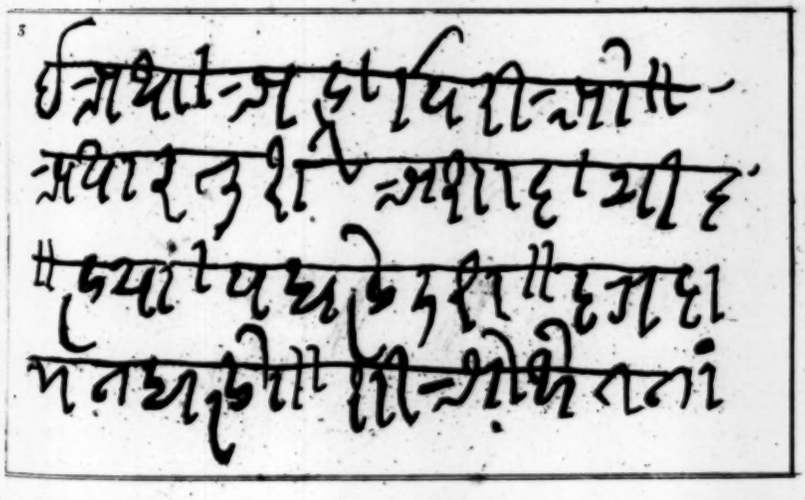

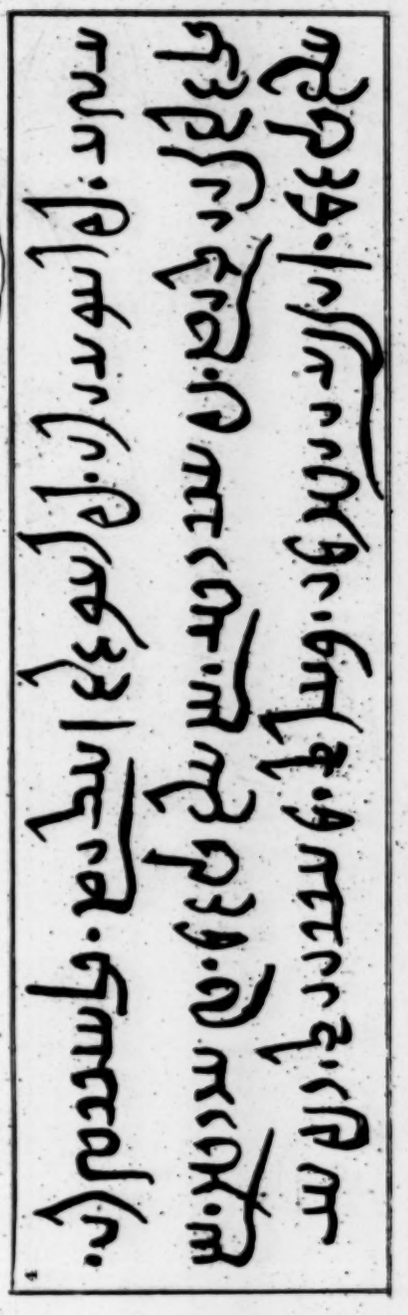

MISCELLANEOUS PLATE

Queries, Notices, Anſwers, &c.

To the Editor of the Oriental Collections.

Sir,

A very ingenious French traveller, the Sieur Daulier Des Landes, in his *Beautez de la Perſe*, page 55, ſpeaking of the ruins of Perſepolis, informs us, that *Pietro della Valle*, who had ſeen them when much more perfect than in his time, cauſed drawings to be made of them by a painter who followed him every where.* No engravings have appeared from theſe drawings: permit me to inquire, whether there is any clue by means of which they might be recovered?

I am,

Sir, &c.

A. B.

In anſwer to the Query of D. H. (ſee the laſt Number, p. 198) on the ſubject of the firſt introduction of coffee to general uſe

* Pietro della Valle qui l'a veu bien plus entier qu'il n'eſt à preſent, là fort bien deſcrit, & même l'avoit fait deſſiner par un peintre qui le ſuivoit par tout, &c.

amongſt the Aſiaticks, the Editor offers the following extract from a Perſian manuſcript, entitled the *Heft-Aklim*, or a Deſcription of the Seven Climates of the World. The author, in his account of *Yemen* or Arabia, enumerates ſeveral of the chief towns, and adds,

ودیگري مخا است که‌در تهام یمن بندري بدان لطافت نیست و قبر شیخ شادبي که قهوه خوردن از اخراعات اوست در مخا واقع است

" And another (place) is Mokha, than which in all Yemen " there is not a finer port or harbour. And the tomb of *Sheikh* " *Shadebi*, who introduced the cuſtom of drinking coffee, is ſituated " at Mokha."——

The Editor has endeavoured, hitherto in vain, to diſcover the time when this Sheikh flouriſhed.

THE

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The Oriental Emigration of the Hibernian Druids proved from their Knowledge in Aſtronomy, collated with that of the Indians and Chaldeans—From Fragments of Iriſh MSS.

By Lieutenant-General VALLANCEY, L. L. D. F. R. S. M. R. I. A. *&c.*

----Continued from No. III. *p.* 227.

THE number 3, and its multiples, were myſterious. Veeſhnaſa, the Apollo of the Brahmins, paſt 9 incarnations; the ſacred conch muſt have 9 valves or foldings; the univerſe is renewed every 72[d] yoog. The muſes, ſacred to Apollo, were nine in number; Varro ſays, they were originally but 3. Lil. Gyraldus, from Muſ. ſays

they exiſted long before Jupiter, and were the daughters of Cœlum, which ſhews their cyclic origin. The war of the two principles, good and bad, was to laſt 9000 years: according to the Magi. The annus magnus of the Sabians was 9000 years: according to others, 18000; and to others, 36000. The ancients regulated a multitude of acts by the period of 9 days, and 9 years. The war of the Titans, againſt Jupiter, laſted 9 years. Jupiter viſited Minos every 9th year. The famous Grecian feſtival, celebrated among the Bœotians in honour of Apollo, called Daphnephoria, was at the end of every 9 years, according to Pauſanias. But the firſt element of this ſyſtem was 3. It is obſerved by Arithmeticians (ſays Hume) that the products of 9 compoſe always either 9, or ſome leſſer products of 9, if you add together all the characters of which any of the former products is compoſed: thus of 18, 27, 36, which are products of 9, you make 9 by adding 1 to 8, 2 to 7, 3 to 6. Thus 369 is a product of 9; and if you add 3, 6, and 9, you make 18, a leſſer product of 9.

STONEHENGE.

The Saxon Chronicle ſays, that this ſtupendous temple was built by Iriſhmen, alluding to its having been erected by thoſe Druids, or Iriſh, that inhabited Britain before the arrival of the Gomerians: for, as that great Welſh Antiquary, *Lhwyd*, obſerves, "It is manifeſt that the ancient inhabitants of Ireland muſt have been the "inhabitants of Wales, when the many names of rivers and mountains throughout that country were given; for they are identically "Iriſh, and not Welſh—for inſtance, *uiſce*, water, (among many "others), whence ſo many rivers in Britain are named: and having

"looked for it in vain in the Leogrian Britiſh, ſtill retained in "Cornwall and Baſſe-Bretagne; and reflecting, that it was *impoſ-* "*ſible*, had it been once in the Britiſh, that both they and we "ſhould loſe a word of ſo common an uſe, and ſo neceſſary a ſig- "nification; I could find no room to doubt that the old Iriſh have "formerly lived all over this kingdom, and that our anceſtors "forced them to Ireland." And in a letter to Mr. Rowland, author of *Mona Antiqua*, Mr. Lhwyd farther ſays, "It ſeems to me, that "the Iriſh have, in a great meaſure, kept up two languages, the "ancient Britiſh, and the old Spaniſh, which a colony of them "brought from Spain; for that there came a Spaniſh colony into "Ireland, is *very manifeſt*, from a compariſon of the Iriſh tongue "with the modern Spaniſh, but eſpecially with the Cantabrian or "Baſque; and this ſhould engage us to have more regard than we "uſually have for ſuch of their hiſtories as we call fabulous." This is the obſervation of a learned Welſhman, who ſtudied the language of the Iriſh, formed dictionaries of the Iriſh, Welſh, Corniſh, and Breton languages, and thence forms the above concluſion, contrary to the wiſh and ſentiments of his countrymen.

The word *uiſke* is of pure Phœnician origin, משקה *biſka*, to drink, to water, to moiſten. Thou ſhall make them (*biſka*) drink of the river of thy pleaſures. Pſal. 86, 9. Hence it is that Strabo calls Ireland, Britiſh Ierna; and Ariſtotle confirms, that the Phœnicians were the firſt who diſcovered Ireland, when they ſailed from Britain.

The ancient name of this monument, Dr. Stukeley ſays, was

Choir Gaur, which he tranſlates from the old Britiſh, contrary to the ſenſe of Mr. Lhwyd, the great cathedral, or grand choir. Now the words Cear and *Cearo*, are Druidical names of the *Sun* in Iriſh. Cearo, anim an Dagh-dae; Cearo, the name of *Dagh-dae*. (Cormac) the *Dagh-dae rath*, of the burnt chariot of the Brahmins: poetical names of the Sun, in Iriſh and Sanſcrit. The Phœnicians had a temple, *Beth-Car*, (1 Sam. 7, 11.) which Halloway derives from *Cor*, the celeſtial revolver. Bhaſ-cara is one of the Sanſcrit names of the Sun. (See Beis, a cycle, Art. 2.) חרע *chara*, aſtatus callidus.

Goor is uſed in Iriſh to expreſs the heat and ſplendor of that planet. We have alſo a ſmall *Choir Gaur*, at *Lough Gour*, in the county of Limerick. גרר Ch. *garr*, adurere. Theſe evidences appear ſo ſtrong to me, that I cannot avoid claiming the honour of this temple for the Hibernian Druids, who differed from the Britiſh Druids in almoſt every particular.

ROLLDRICH.

The circular temple next in fame and magnitude to Stonehenge, is near Chipping Norton, in Oxfordſhire. Stukeley ſays, it is written Rollendrich in Doomſday book; but contends it ſhould be written Rhol-drwgg, which means the Druid's wheel or circle; that there ſeems to have been originally 60 ſtones, though at preſent there are but 22 ſtanding.

In Art. 17, we have ſhewn that *Drach* and *Draoch* ſignify a

cycle, and corresponding to the Chaldee *Dor* and *Darak*; and as the Iriſh word *real* ſignifies a planet, a ſtar, from the Chaldee רעל *rabal*, tremere, as in the Hebrew, כוכב *Cocab*, a ſtar, is ſo named from an Arabic verb, ſignifying to ſparkle;* whence, ſays Parkhurſt, *cocab* expreſſes the flux, or ſtream of light from the body of the ſtar; and in the Arabic, *al-real*, ſtellæ quædam (Caſtellus), ſome ſtars, but the lexiconiſts know not which, becauſe the word ſignifies a ſtar in general; ſo I am inclined to think that this temple was alſo built by the Hibernian Druids, when in Britain; that they named it *Reall-draoch*, that is, the zodiac; and that, like *Ana-mor*, it contained originally but 48 ſtones, the number of the old conſtellations.

ABERY.

In the firſt article, I have ventured to give my opinion, that this temple was an *obſervatory* of the Druids, ſo named from the Iriſh *Obair*, Ch. חבר *hober*, an obſerver of the revolutions, *(bar)* of the ſtars. Obſervator et contemplator Syderum. (Buxt.) *Obar-dun*, (in Chaldee *hober-don*) the hill of obſervation, would be readily turned to *Overton*, the name of the hill at the extremity of the temple; and the other name of this hill, *Hack-pen*, may be readily derived from the Iriſh *Eag-pinn*, that is, the *pinn* or hill of meditation. Ch. חגה פנה *bega-pinna*, from *naga*, the Iriſh *eag-gnaiſe*, a philoſopher, literally wiſe as *Goneſa*, the goddeſs of wiſdom of the Brahmins, of which more in its place.

This temple is environed with a circular rampart of earth, like the raths of Ireland. (See. Art. 20.) The diameter is 1400 feet, the

* كوكب Res quævis micans micuit. Stella. Gol. Whence Ceacht, a ſtar, in Iriſh

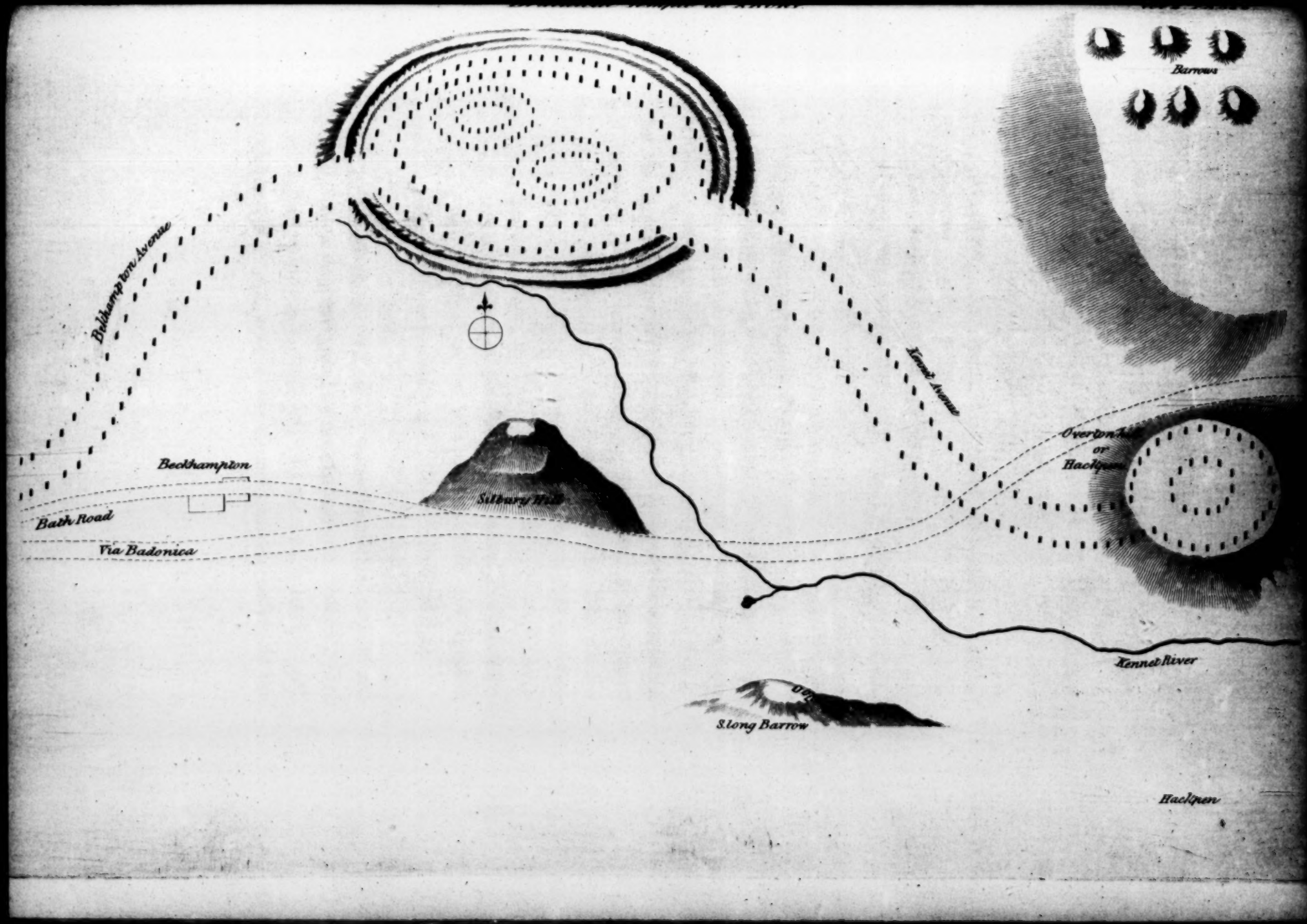
circumference 4800, and the area incloſed 22 acres. The firſt circle of ſtones within this area is 1300 feet diameter, and conſiſts of 100 ſtones, from 15 to 17 feet ſquare, reduced in 1722 to 40, of which only 17 were ſtanding, and about 43 feet aſunder, meaſuring from the center of each ſtone. Dr. Stukeley calculated the total number of ſtones employed to form this ſtupendous work, with its avenues and Overton temple, at 650. He ſuppoſes that altogether, when entire, it repreſented the Deity by a *ſerpent* and *circle*: the former repreſented by the two avenues, Overton temple being its head: the latter by the great works with the vallum at Abury.

General Tarrant, of the royal engineers, viſited this famous temple, not many years ſince, and has favoured me with the ſketch annexed. As I can depend on the accuracy of this gentleman, who is a very able draughtſman, the ſketch and remarks cannot fail to be acceptable to the antiquary.

The General makes the number of ſtones 650, the ſame as Stukeley; but as the gardens, orchards, and other incloſures, had both diſfigured and concealed the original plan, and that numbers had been broken by burning, to build houſes with, and others buried to gain the ground on which they ſtood in Stukeley's time, it is probable that neither he or the General have been able to aſcertain the exact number of ſtones in the original temple, and that it did, at firſt, conſiſt of 660 ſtones.

Number of ſtones by General Tarrant.

Outer ſide of Abery town - - - - - -	100
Ditto of inner, Northern - - - - - -	30


Barrows
Beckhampton Avenue
Kennet Avenue
Beckhampton
Bath Road
Via Badonica
Silbury Hill
Overton Hill
or
Hackpen
Kennet River
S. long Barrow
Hackpen

Inner ditto of ditto	12
Cove	3
Outward circle of South Temple	30
Inner ditto	12
Ambre, or central obelisk	1
Ringstone	1
Avenue	200
Ditto to Beckhampton	200
Long stone cove jaumbs	2
Incloſing ſtone of ſerpent's tail	1
	592
Outer circle of Overton 40	
Inner ditto 18	58
	650

By Art. 5, we ſee that the Hibernian Druids were well acquainted with the cycle of 600 years, which was the *Haſre*, or multiple of their *Seaſga*, or Sexagenary, the *Sos* of the Chaldees. The number of ſtones in Overton temple, I ſuppoſe, was 60, and in the other parts 600, denoting thoſe two famous cycles; and that the plan of the temple was not a *Dracontia*, as Stukeley imagined, but an *Alata*, repreſenting the *Phenicſhe* or Phœnix; and in truth, the figure is more like a bird, with expanded wings, than a ſerpent or dragon.

Mr. Parkhurſt thinks that this was a Phœnician temple, and derives the name from אבירי *Abiri*. The material heavens, ſays he, are called by this name, Pſ. 78, 25; for what is in that verſe expreſſed *bread of Abirim*, i. e. the ſtrong ones, is called, in the

preceding ſentence, *corn of the Heavens*; and adds, "it would be an affront to the reader's underſtanding to go about to perſuade him that angels do not eat manna any more than any thing elſe. That the Phœnicians, or Canaanites, worſhipped their god, the heavens, under this name, or attribute of *Abirim*, the ſtrong ones, is highly probable, from the remains of a Phœnician temple, at *Abiry*, in Wiltſhire, which ſtill retains the name." (See his Heb. Lex. p. 3.) If Mr. Parkhurſt could produce a *Beth Abirim* from the ſcriptures, as he has done for every other appellation by which they denoted the ſun, moon, &c. there might be a probability that he is right; but under the root אבר Aber, from whence he draws the *Abirim*, he produces אברה *Abera*, the wing of a bird, in which their ſtrength conſiſts: and at the word חבר *hober*, from whence I have derived the name of *Abiry*, he obſerves that the lexiconiſts make it a diſtinct root, and one of the ἁπαξ λεγομενα, or words that occur but once; and interpret it, to contemplate, to view, or the like: conſequently *hobera*, or *hoberi*, may very properly be tranſlated an obſervatory.

BISCAWOON.

This Druids' temple conſiſts of 19 pillars, in a circle, with a central *Kebla*. The name *Biſcawoon* comes ſo near, in letter and ſound, to the *Baiſc-bhuidhin*, pronounced Baiſcwooin, or golden cycle of 19 years of the Druids, (ſee Art. 2.) that I think there can be no doubt of the derivation of the name. Buidh, in Iriſh, is gold, yellow coloured; ſynonimous to the aurum of the Latins, which implies gold and a yellow colour. (Ainſworth.) In my old Iriſh gloſſary, this cycle is thus deſcribed: *Aimſior naoi mbliaghana deag*,

agus ſa dheireadh na haimſire ſin, tig an Rè nuadh chum an mi cionda, agus na laeth cionda do gaeb mi—i. e. Baiſcbhuidhin is a ſpace of time of 19 years, at the end of which the new moon comes in the ſame month, and on the ſame day of the month.

That great Indian aſtronomer, Mr. Burrow, concludes his obſervations on the cycles of the Brahmins, with his opinion, "that the Hindu religion ſpread over the whole earth; that Stonehenge is one of the temples of *Boodh*; and that aſtronomy, aſtrology, arithmetick, holidays, games, &c. may be referred to the ſame original."

The Hibernian Druids were well acquainted with Bood, or Bud, a word, when written with an aſpirate, *Budh*, ſignifies the ſun, the univerſe; from whence perhaps the name. But their knowledge of aſtronomy, aſtrology, inchantments, &c. they refer to the *Tuatha Dedan*, from whom their Druids were choſen. Theſe are the Chaldean *Dedannites*, whom Symmochus calls θυαι, Thaui, i. e. *Haruſpices*; and to that ſchool Sir W. Jones refers for all the knowledge of the Brahmins.

From what other ſchool could the Iriſh derive the term *aſarlachat*, or inchantments by herbs; ſo explained by O'Brien in his Iriſh Dictionary? The word *aſar* is not to be found to ſignify an herb, or *lachat*, inchantment; they are obſolete—but it is evidently Chaldee, חָצִיר *hazer*, an herb, לָחַשׁ *lehat*, inchantment, which the LXX and Theodotion underſtood very well, and render that word, in Exod. 7, 11, by φαρμακειαι, *inchantment by drugs*. In Shaw's Iriſh Dictionary, the compound is written *aſar-laghad*, which is the

ſame thing; לכד *lachad*, verbo Hebraico, ſortitio explicatur, (Seachus, p. 833.) Theſe examples are ſtrong proofs of the veracity of Iriſh hiſtory, which has heretofore been eſteemed fabulous.

CHAPTER IV.

Of the Planets and Conſtellations.

INTRODUCTION.

We are now come to the mythological aſtronomy of the Hibernian Druids, in which will be found much of the mythology of the Brahmins of India; ſuch as

Soire, the riſing ſun.	The Surya of the Brahmins, preceded by Arun.
Ruan or Arune, the Aurora.	
Daghdae, or Apollo, with a numerous iſſue, gods and goddeſſes of arts, and literature.	Daghdae rath, or Daghda of the burnt chariot.
Dearmad, or Dearmatu, a poetical name of the ſun, called Reis Dermad, or King Dermad.	Dearma Raja, and Dairmetu, whoſe anniverſary is called the feaſt of fire.

The altars of this deity ſtill exiſt in Ireland, and are called Leaba

Dearmad. O'Brien (in his Dictionary) ſays, he was the god of war; and *leaba*, he ſays, ſignifies an altar; and that theſe altars are in general named *leabatha na Pheini*, or the altars of the Phœnicians; להב lehab, flamma. The morning ſacrifice to Dermad is particularly deſcribed by Cormac, which ſhall be explained hereafter.

Noere, and Bhrain, or Vrain, the Neptune of the Druids; whence bhrain, an admiral, or ſea commander, (Shaw,) &c.

Nera and Varuna of the Brahmins.

The reader will keep in memory the ſpeech of the venerable Brahmin to Sir W. Jones: "The poets," ſays he, "will tell you, that a dragon's head ſwallows the moon, and thus cauſes an eclipſe; but we, philoſophers, know, that the ſuppoſed head and tail of the dragon, mean only the nodes or points formed by interſections of the ecliptick and the moon's orbit: in ſhort, our poets have imagined a ſyſtem which exiſts only in their own fancy."—The ſame may be ſaid, with great propriety, of the Files and Druids of Ireland, as the reader will perceive in the following pages: the whole ſhall be brought into one view, placed, alphabetically, at the concluſion of this eſſay.

The extract from the Sanſcrit, by Sir W. Jones, relating to the Siſumara, or Sea Dragon, given in the laſt chapter, appears to me to be one of the moſt curious diſcoveries in ancient aſtronomy, and explanatory of many paſſages of the inſpired Moſes and the prophets.

The figure contained all the principal conſtellations of the North Pole, or *Meru* (the Mir of our Druids), and probably all that were claſſed at that time.* By this circular Sea Dragon, the globe became divided into two parts; and hence one of the Druidical names of it was *Peleg*, a whale, or porpoiſe. (Shaw.) פלג peleg, ſecare in duas partes: Peleg n'Oighan, the Peleg of the ſurrounding *an*, or waters. (See Oigh in Ch. cycles.) Phœnices mare illud vaſtiſſimum quo terram circumquaque cingi deprehenderunt חוג *hog*, ſua lingua vocaverint; i. e. *Mare ambitus*. (Buxtorf.) Our Druids called this Sea Dragon by another name, viz. *Athar naomh*, the Corona Celeſtis, from עטר Athar, circumcingere corona; whence the Iriſh ſtill retain the name *Athar* and *Ather naomh*, for a ſerpent.

The Meru, paſſing near the centre of this circular Siſumara, was properly named by the Chaldeans נחש בריח Nahas bari, and by the Druids *Naas bari*, or the ſerpent of the pole or axis; and being ornamented with the brilliant conſtellations of the Bear and Amaxis, it was named Lehav-tan by the Druids; and לויתן Leviatan, or the flaming dragon, by the Chaldeans; Heb. Syr. and Arab. proprie תנין tanin eſt draco. (Bochart.) The Leviatan, who beholdeth all high things, and is a king over all children of pride—alluding to the worſhip paid by the Babylonians to the ſtars.

בריח barih, properly ſignifies *vectis*, a ſtraight pole, or axis, as Bochart obſerves; yet the tranſlators of the Bible, inſtructed by the

* οὐγὰρ τ ἴδμεν ὅππη ζόφος· nequi enim ſcimus ubi ſit caligo. Odyſſ. x. v. 190. *i. e.* neſcimus ubi ſit Septentrio. (Boch'.)

moſt ancient Rabbins, have named it *crooked*; as in Job 26, 13, "By his ſpirit he hath garniſhed the heavens; his hand formed the נשחה בריח *crooked ſerpent.*" Iſa. 27, 1.—"In that day the Lord, with his ſore, and great and ſtrong ſword, ſhall puniſh the Leviatan, the piercing ſerpent; even the Leviatan, the *crooked ſerpent.*"

Naas bari, in Iriſh, ſignifies the ſerpent of the pole or axis; hence Naas takes two ſerpents for the ſupporters of the corporation arms. Bari is an axis; whence *bari-roth*, a wheel-barrow, literally the axis and wheel.

When the Siſumara was converted into the Serpent, betwen the Bears, as in the preſent globes, for convenience of claſſing the reſt of the northern conſtellations, a line, named the arctic circle, was ſubſtituted for the Siſumara, and the words נחש בריח ſtill preſerved by including the ſtars of that conſtellations within thoſe letters of the Chaldean ſtarry alphabet, (explained in the 5th vol. of my Collectanea.) As ſome uſe will be made of this alphabet, in this chapter, in forming the conſtellations, at leaſt a few for examples, it will be neceſſary to explain it to the reader, at the concluſion of this introduction.

From this animal, depicted on the ancient celeſtial globe, certainly aroſe the poetic fiction of a conteſt of the moon and dragon, in time of an eclipſe; to which the double meaning of the word *laka* gave poetic licenſe.

The Hibernian Druids uſed the word *loc*, ſignifying darkneſs, and

an eclipſe; *dubh-loc*, or black loc, a total eclipſe,* explained by *Abra*, as Abra Grian, an eclipſe of the ſun. Ch. הברא *abra*, caligo, tenebræ. Ch. לקא *laka*, obſcuritas, vapulare, percuti. Rabbines uſurpant de obſcuratione Solis vel Lunæ, ſeu defectu & eclipſi illorum quod tunc videantur luminaria percuti. (Buxtorf.) The fact is, that the Jews were as much terrified at an eclipſe as the ignorant ſavages of America are, as may be ſeen in *Succa*, fol. 291.

This fabulous account of an eclipſe was, probably, propagated before the diſperſion; or how ſhould the ſame idea of an eclipſe prevail with the Chineſe, the Japaneſe, the ſavages of North America, the Siberians, and the inhabitants of Peru, &c.? All attribute an eclipſe to a conteſt of the moon with a *dragon*.

I have not the ſmalleſt doubt that aſtronomy had made great advances before the deluge; God told our firſt parents, that the lights in the firmament of heaven, were for ſigns, and for ſeaſons, and for days, and for years. That the year, by obſervations of the conſtellations, was divided into months, is evident by the detail of the flood: the ark reſted in the 7th month, on the 17th day of the month; and in the 10th month, on the firſt day of the month, were the tops of the mountains ſeen.

Immediately after the confuſion of tongues, or the diſperſion, which was in conſequence of the building the obſervatory at Babylon,

* Hence the *Lok*, an evil genius in the Edda, that was chained each night till the Aurora appeared.

God promiſes Abraham that his ſeed ſhould be as numerous as the ſtars in heaven. And thus Balaam, by God's expreſs orders, declares, there is no inchantment againſt Jacob, nor any divination againſt Iſrael;—and Balaam took up his parable and ſaid, there ſhall come a ſtar out of Jacob—for their divination was in general by the aſpect of the conſtellations; whence the diviners are called ſtar-gazers, cloud-mongers, &c.

With this aſtronomical idea, is Joſeph's dream, Gen. 37th, conveyed by images of the ſun, moon, and eleven conſtellations, bowing down to him (the twelfth), which the ſcripture explains, in next verſe, to ſignify his eleven brethren. Theſe conſtellations, thus coupled with the ſun and moon, can mean only the ſigns of the zodiac, in whoſe bounds the ſun and moon are always found; and which ſigns, as well as the ſun and moon, have been always repreſented by living animals. Hence, I think, we may conclude, the ſphere was known to Joſeph; that is, about 3528 years before Chriſt; which agrees with Sir William Jones's obſervations of the Indian zodiac, the knowledge of which, he ſays, may be *certainly* traced back at leaſt 3000 years.

Coſtard thinks the Chaldean zodiac conſiſted of eleven ſigns only, that the vaſt claws of the ſcorpion poſſeſſed the place of Libra; this was a fiction of the Romans: hence Virgil flatters Cæſar, that they had placed him in the heavens under the name of Libra:

Ipſe tibi jam brachia contrahit ardens
Scorpius et Cœli plus juxta parte reliquit.

The oldeſt zodiacs of the Egyytians, and of the Indians, have 12 ſigns, of which Libra is one.

This dream of Joſeph's made great impreſſion on his father, and on himſelf, Geneſ. 42. Jacob ſeems to have had it always in his mind, and to have delivered the prophecy on the fates of his ſons, with a view every where to it. Thus, Geneſ. 49, Reuben he compares to water; *unſtable* as water, thou ſhalt not excel; and we find in the zodiac an *aquarius*, waſting water.

Verſe 4. Simeon and Levi he couples together, obſerving they are brethren, ſimilar to the *Gemini*, or twin brothers, מתיומין;—the Sanſcrit name of *Gemini Mithuna*, much reſembles this Chaldean word. Probably Schickard and Schiller had this prophecy in view when they modernized the zodiac, and called this ſign Jacob and Eſau.—Verſe 9. Judah is a *lion*; from the prey, my ſon, thou art *gone up*. The ſceptre ſhall not depart from Judah until Shiloh come. שלה Shiloh the deliverer, the title of the Meſſiah, the deliverer from the law, ſin and death. Hence Jeſus ſaid, "If the Son therefore ſhall make you free, ye ſhall be free indeed, for I know that ye are *Abraham's ſeed.*" John 8, 36. So St. Paul, "For the law of the ſpirit of life, in Chriſt Jeſus, hath (Shiloh) made me free from the law of ſin and death." And when Shiloh, the deliverer, did come, he declares, "Immediately after the tribulation of thoſe days, ſhall the ſun be darkened, and the moon ſhall not give her light, and the *ſtars* ſhall fall from heaven, and the *ſign* of the Son of Man ſhall appear in heaven." Matthew 24, 29;—which had been predicted by Iſaiah, ch. 13, v. 10—"For the ſtars of heaven, and the conſtellations

thereof, ſhall not give their light;—all which came to paſs; for at the crucifixion, from the ſixth hour, there was darkneſs over all the land, unto the ninth hour;" and the ſons of Abraham loſt their honour and glory, and were no more worthy of being compared to the conſtellations: it is, in fact, an allegorical expreſſion of the downfall of the Jews, alluding to Jacob's prophecy.

Verſe 14. Iſachar is probably Taurus. The vulgar tranſlate it a *ſtrong aſs;* but the 70 read ανηρ γεωργος, a ploughman. The aſs was harneſſed to the plough, as we find in Iſaiah 30, 24. Boves et aſini terram colentes. (Vulg.) The oxen likewiſe, and the young aſſes, that ear the ground—Explained by Joſephus, contra Apion, lib. 2, We make uſe of aſſes in cultivating the ground. See note 6, at the end.

Verſe 16. Dan ſhall be (נחש nahas) a ſerpent by the way; and (שפיפן ſephiphon) an *adder* in the path, that biteth the horſe's heels, and maketh him throw his rider. Here is *Scorpio*, placed beſide *Sagittarius*, riding on his horſe. The lexiconiſts are at a loſs from what root *ſephiphon* is derived; Bochart is clear it means *ſerpens claudus*, which agrees well with the aukward motion of the ſcorpion, but not with that of any of the ſerpent kind. The ſcorpion has its ſting always erect, and would wound the horſe's heel on being trod on. In the zodiac the horſe's feet are in the act of treading on the tail of the ſcorpion.

Verſe 23. Joſeph is a fruitful bough—the archers have ſorely grieved him, and ſhot at him; that is Sagittarius. Joſeph is likened

to *Virgo*, with her ears of corn; an elegant allegory of his chaſtity, and of his care over Egypt.

Verſe 27. Benjamin ſhall ravin as a *wolf*. Probably Capricornus, which on the Egyptian zodiac is a goat, repreſented as led by Pan, with a wolf's head. The wolf is one of the old 48 conſtellations, and ſometimes given to the Centaur, who is then called Centaurus cum Lupo.

Verſe 21. Naphtali is a *hind* let looſe—It ſhould have been a *ram*, playing on the name טלי tali, ſignum Celeſte, Aries. (Buxtorf.)

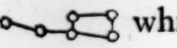
Verſe 13. Zebulun ſhall dwell at the haven of the ſea, and he ſhall be for a haven for ſhips—he was probably compared to *Cancer*, a marine animal, from צבא zaba, *teſtudo*.

Hence I conclude the zodiac was known to Jacob. In Job it is clearly expreſſed by *Mazaroth Mazaloth*, that is, the circle of conſtellations; and therefore he ſays, "Canſt thou bring forth *Mazaroth* in his ſeaſon? knoweſt thou the ordinances of Heaven?" Ch. 38. Mazaroth is evidently derived from אזור *Azor*, cingulum, cinctura, and ſtill uſed in Chaldee to expreſs the zodiac, joined with *Mazaloth*. אזור המזלות Cingulum ſignorum cœleſtium; *i. e.* Zodiacus, (Buxtorf); whence the Druidical name of it, *Grian Crios Meaſarthacda*, of which hereafter. מאזרות Mazaroth was uſed by the Chaldeans, to expreſs the circle of the moon, or its manſions; whence the Druidical compound, Crios, ſignifies the circle or zodiac; Grian, the ſun.

There are ſeveral paſſages in the ſacred ſcriptures, which, in my humble opinion, are expreſſive of a knowledge of the conſtellations and planets. Solomon's temple, as we have ſhewn, was planned aſtronomically. God ſaid to Balaam, I have prepared 7 altars, and I have offered 7 bullocks, and 7 rams on them.—And Balaam took up his *parable*, and ſaid there ſhall come a conſtellation out of Jacob. Numb. 23. So in Judg. 6, Take a bullock of 7 years old—and the blood was to be ſprinkled 7 times—7 times going round Jericho, with 7 trumpets—7 bullocks for a ſin offering—7 bullocks for a burnt offering. Job, 42.

The authors of the Encyclopedia obſerve, that the Chaldeans *certainly* began to make obſervations ſoon after the confuſion of languages; for when Alexander took Babylon, Caliſthenes, by his order, inquired after the aſtronomical obſervations recorded in that city, and obtained them for 1903 years back. Are we then to ſuppoſe this knowledge was kept from the Jews? It may be aſked, why are not the conſtellations and aſtronomical terms more clearly expreſſed in the ſcriptures? The Rabbins will anſwer that queſtion, Judæorum philoſophi habûere vocabula, quibus ſacri ſcriptoribus conſulto abſtinuerint, quia ſic ſcribebant in *plebis* gratiam. (Bochart.)

The Chineſe, ſay the Jeſuits, have traditional accounts of their having been taught aſtronomy by Fo-hi, ſuppoſed to be Noah. Kempfer ſays, Fo-hi diſcovered the motion of the heavens, divided time into years and months, and invented the twelve ſigns of the zodiac, which they diſtinguiſh by animals, as we do.

The Chineſe character to ſignify a ſtar, is and the conſtellations are marked on their globe, not by the animal, but by ſtars joined by a right line: thus the great bear is made in this manner  which is certainly copied from the Chaldean ſtarry *alphabet*, by which they not only expreſſed the conſtellation, but pretended to read the fate of mankind; and from the double uſe of this alphabet, they became the inventors of judicial aſtrology. It was alſo an alphabet of numerals, as I have fully explained in the 5th vol. of my Collectanea—Chaldæi ſcientia ſtellarum periti, omnia aſtrorum motibus tribuebant, à quibus credebant, diſpenſari mundi potentias, quæ conſtat ex numeris eorumque proportionibus. (Philo in libro de Abraham.)

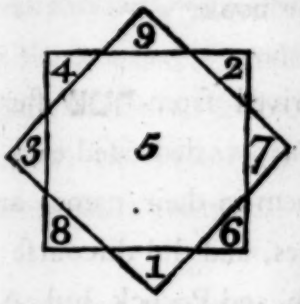
The great bear is repreſented, on the Chaldean globe, by a ſimilar number of ſtars, as the Chineſe are, with theſe letters or ארת, ART, which word ſignifies a bear, in Iriſh—and the Amaxis is thus repreſented, or אש, AS, which ſignifies a wain, in Iriſh: the words were not expreſſive of any thing in Chaldee; they are loſt in that language: whence I conclude Dionyſius is right in giving the honour of naming the conſtellations to the ſouthern Scythians, or Indo Scythæ—

——— They firſt view'd
The ſtarry lights, and form'd them into ſchemes. (Dion.)

Dionyſius knew not that they mixed with the *Tuatha Dedan*, or Haruſpices of Chaldea, who communicated the figures of theſe conſtellations to them, and then gave them the names they now bear,

probably from the Indo Scythian language; a compliment juſtly due to the firſt navigators, who ſhewed a path through ſeas before unknown. (Dion.)

To the antiquary, deſirous of knowing the ſignification of taliſmans, Oriental ænigmas, &c. this alphabet is an unerring guide. For example, there is no taliſman more ſacred with the Arabs than the following:



conſiſting of the 9 digits, ſo diſpoſed to make up the number 15 every way, laterally and diagonally; becauſe the myſtical Hebrew word for God, יה *Jah*, made up the number 15, viz. י=10. ה=5; and this figure the Arabs call زحل *Zabal*, becauſe thoſe letters make up 45, the ſum total of the units added together, viz. ز Z=7, ح H=8, ل L=30=45, a name by which they call the planet Saturn.

The Egyptians marked the ſpheres and courſes of the ſtars by vowels; as may be ſeen in Irenæus and Grotius. (Evang. p. 380.)

The Arabs had 19 names for God, which they applied to the 7 planets, and the 12 ſigns. (Kircher Œdip. Egypt.)

When the ſtarry alphabet was uſed as a literary character, the Jews invented ſeven points as vowels, in honour of the ſeven planets, as may be found in Rab. Judah. And ספר ſepher, or the ſphere formed of theſe characters, ſignifies a book, and was called the Book of Heaven; hence the Arabs سفره اسمان Sefre Aſuman, the Starry Book of Heaven, the celeſtial ſphere. For, ſay the Rabbins, Jacob bade his children read in the book of Heaven, what muſt be the fate of you and your children: ſo Iſaiah ſays, the Heaven ſhall be rolled up like a book.

Our word ſtar is derived from שטר ſter, which ſignifies a writing. (Buxt.) The *Sabeans* dedicated each ſpecies of trees to certain ſtars, planting them in their name, and pretending that they partook of their virtues, and did diſcourſe with men in their ſleep; (Rab. Maſc. in Moreh. and Pocock, hiſt. Arab. 139): hence Joſeph was like a fruitful bough. From שתל *ſatal*, a plantation of trees, dedicated to the conſtellations, comes the Latin *Stella*, a ſtar; in old French, *aſtelle* and *eſtelle*, a plantation; whence Eſtoile, and now Etoile, a ſtar. *Stella*, cujus varie torquetur etym.* (Ainſworth.)

That theſe Chaldean ſtarry numerals or characters were uſed by the Brahmins, I think is evident by the tranſlation of a Sanſcrit verſe of Sir W. Jones, in his Diſcourſe on the Antiquity of the Indian Zodiac:

3,3,6; 5,3,1; 4,3,5; 5,2,2; 5,1,1;
1,43; 11,4,3; 3,4,100; 2,2,32;

* See the tree, the ſymbol of knowledge. Collect. V. 5. Hence every letter of the Chaldean and Iriſh alphabet is named from trees.

" Thus have the ſtars of the lunar conſtellations, in order as they appear, been numbered by the wiſe."

And in another place Sir William tells us, that the Hindus have a ſacred alphabet, the characters compoſing which are believed to have been taught to the Brahmins by a voice from heaven.

The learned Kircher prefaces theſe ſtarry characters with this obſervation: " Veteres literas ſuas ſtellulis ornabant ſeu circulis: quarum quidem ſphærularum in literis adjectis, cœleſtibus ſtellarum figuris haud diſſimiles, cauſa fuit, ut nonulli ſcriptores arbitrarentur, ſacras literas à primis inventoribus ex ſtellis, uti dictum eſt, inventas; atque ipſa literaria elementa plura complecti ſignificata."

Cornelius Agrippa mentions theſe characters in his book de Occulta Philoſophia. Marſil. Ficinus gives Zoroaſter the honour of the invention—formavit literas cum characteribus cœleſtibus ſignorum & ſtellarum à quo poſtmodum inſtructus Mercurius Triſmegiſtus, eam tradidit Egyptiis. (In Plat. Philoſ. c. 29.)

May not the Devi-nagara character of the Brahmins, be ſo named from the Chaldean נאג *Nag*, a ſtar; and not from *Nagar*, a city? Sir W. Jones is of opinion they originally had letters from the Chaldeans. *Nagar* certainly ſignifies a city, in Chaldee and in Iriſh; whence Beal-nagar, the city of Belus; the name of ſeveral villages in Ireland. The root *gor* exiſts in both languages.

From the conſtellations thus named from animals, theſe early

navigators transferred the idea to head-lands, rocks, &c. as ſheep-head, ram-head, bull, cow, calf, &c. which was adopted by the navigators of all nations.

Much has been ſaid of the impropriety of the names of ſome, or moſt of the animals repreſented on the celeſtial globe; as bears with long tails, &c. This objection vaniſhes, when it is conſidered that the depicting of the animal was the work of future hands: the letters only were drawn, or placed, ſo as to form the conſtellation, as may be ſeen in Kircher, Duret, &c.; and this is the reaſon the figures vary in ſhape and form, on the moſt ancient zodiacs, as may be ſeen in Maurice's learned work. (Hiſt. of Hindoſtan, Vol. I.) It is a fact, that the animals were very early depicted by the Egyptians and the Indians.

The Celeſtial Alphabet of the Chaldeans.

These letters differ a little from the *Character Mosaicus Legis ex inscriptionibus et Rabbinorum monumentis*, given by Kircher. It is remarkable that the G, or Gimel, in one of the alphabets given by Kircher, and in most of the rest, resembles the crook of Gonesa ꝯ the deity of knowledge and arts, which is put at the top of every writing of the Brahmins, and is meant as an invocation to the deity. *Gimel*, in Chaldee, signifies a cane or *reed* with which the pens of the East are made. (Talm. Cel. 7. Sal. 78.) *Gonesa* was also a deity of the Pagan Irish; his name is still compounded with a Chaldean word, to express a man of learning; as from *Eag*, meditation, *Eag-gnaisi*, a philosopher; that is, wise as *Gonesa*. הגה *haga*, meditari, eloqui; hence with a servile M, *Magh*, *Mogh*, a Druid. Apud plurimas lego Persarum linguâ *Majus* est qui nostrâ sacerdos. (Apuleius.) *Magi* appellantur quod patriâ suâ linguâ, idem sonat, quod apud nos *sapientes*. (Porphyr.) which is the true meaning of the Irish *Draoi*, a Druid; from the Arab. *Deri*, and the Pers. *Daru*, a wise man; a title that had no more connection with *Drus*, an oak, than *Art* had originally to bears with long tails.

Sir W. Jones asserts, as a fact, that the oldest discoverable languages of Persia were Chaldaic and Sanscrit; and that the Hebrew, the Chaldaic, the Syriac, and the Ethiopian tongues, are, in his opinion, only dialects of the old Arabic.

The agreement of the old Irish with the Chaldee, Sanscrit, and old Persic, makes rather an identity than a parity of languages.*

* Terra Gog vel Magog erat Scythiæ pars circa Caucasum, quam Colchi & Armeni, quorum dialectus erat Semi-Chaldæa. (Bochart.)

From all which it appears to me, that the ancient Iriſh hiſtory is grounded on truth: that they were, as they ſet forth, the *Aiteac Coti*, and *Aire Cotii*, ancient ſhepherds, chiefs of flocks, as the names declare; the *Cotii* and *Are Cotii* of the poet Dionyſius; Phœnices אותק *autax*, priſcus. (Bochart.) Ch. עתק *atak*. קות *Kut*. ovis—that theſe *Coti* were, as Dionyſius aſſerts, the *Indo Scythæ*; the *Pæſici* of Mela, and the Παυσὶκαι of Herodotus, from the foot of Caucaſus; whence the Brahmins derive their origin alſo. Synonimous to *Coti*, or *Cuti*, is the Indian name *Pali*, a name yet reſerved in the Iriſh *palas*, ſheep grounds; *pulache*, a ſhepherd's hut; and to theſe *Pali* the Indians aſſign the invention of the Paiſachi alphabet, as the ingenious and learned Mr. Wilford has explained, from the Sanſcrit puranas.

Of the twenty-two tribes inhabiting Caucaſus at this day, one is named *Ar-choti*, whoſe origin, ſays Pallas, is not known; another is named *Oſſi*, probably from another old Iriſh word for ſheep, viz. *Ois* and *Ais*. (Mem. of the Caucaſian M^ns. quarto, London, 1788.) From Ois-tarath, flocks, *i. e.* multitudes of ſheep, comes the Ch. עשתרות Aſtaroth, greges Ovium, Deut. 7. 13. explained in the Targum. עדרי Adari, which is the Iriſh *Aodhra*, a flock, a ſhepherd, &c.*

* Hence the goddeſs Aſtarte, mater Phœnicum, (See Bochart, Phal. 709.) who was repreſented by a ſheep. The modern Orientaliſts make little diſtinction between ſheep and goats; they are generally claſſed under the head of ſmall cattle, yet their true ſignification is preſerved in the Iriſh. Thus, in Arabic قوط *kut*; Ch. קות *kut*; Iriſh, *keut*, ſignifies a ſheep; but قطيع *kutea*, in Arab. implies a flock, a herd, of any ſpecies; quæ ad armenta & greges communia ſunt vocabula, ſays Bochart. עשתרות Aſtaroth, or

I flatter myſelf that the author of the article *Mythology*, in the Engliſh edition of the Encyclopedia, will be of opinion, when he has peruſed theſe ſheets, that the veſtiges of Druidical knowledge, to be found in this country, are not ſo little inſtructive and entertaining, or ſo unintereſting, as he was pleaſed to think what I had offered to the public in my Collectanea of Iriſh Antiquities, when the paragraph was written.

Oſtaroth, he obſerves, is in Ch. עדרא Adari, which ſignifies a flock in general; whereas the root is, in the Iriſh, *Aodh*, a ſheep; *Aodhara*, a ſhepherd. Ch. עדרי־רעי *Adari-rai*, qui oves paſcit. טלי Tali, a ram. Gr. *tali*, *tlas*, ſmall cattle; and from *aodh*, a ſheep, the Latin *hædus*, a kid. Theſe remarks are of ſome conſequence in tracing the old names of the conſtellations.

[*To be continued.*]

حكايت

قالت لها اختها ان كنتي غير نايمة تمي لنا حديثك لنقطع بة سهر ليلتنا قالت لها حبا وكرامة يلفني ايها الهالك السعيد الموفق الرشيد صاحب الراي السديد و الفعل الجميل الخير قال الراوي حكي انه كان امير بارض مصر و كان قد ضاق صدره ليلة من ذات الليالي فارسل رجل من بعض جلسايه و قال له ان صدري في تلك الليلت قد ضاق و لم ندري ما السبب و قصدي تحكي لنا حكايت فقال السمع و الطاعت و كان ذلك نديم الملوك فقال له يا مولاي ان لي حكايت عجيبت في ابتدا امري و اني قد اشتغلت بحب جاريت حميلت ذات دلال و اعتدال و هي عند اهلها و بين امها و

* The Aſiaticks have poets and ſtory-tellers to amuſe them with their recitals at leiſure hours; and ſuch perſons alſo attend at the coffee-houſes in Turkey and Perſia. In Dr. Ruſſell's Hiſtory of Aleppo is a very amuſing account of their breaking off in the midſt of a tale, when curioſity is on the ſtretch, and leaving the audience diſappointed, in order to enhance their conſequence. Story-tellers in India are alſo kept as domeſtics; the Tranſlator entertained one for ſome time, and found his narratives entertaining and uſeful, as leſſons in the Hindoſtan Moors, but he did not underſtand either Perſian or Arabic, though now and then he would introduce a quotation from the Koran and poets in both languages, which he had learnt to repeat from frequent hearing; his ſtories were chiefly adventures of Rajas, and the Mahommedan Princes of Hindooſtan. Of the

Story from the Arabian Nights—Literally tranſlated by JONATHAN SCOTT, *Eſq.*

NIGHT 483.

HER ſiſter ſaid to her, if thou art not ſleepy, relate to us one of the tales with which we uſed to paſs our nights wakefully. She replied, with all my heart. It has reached me, O king! virtuous, gracious, wiſe in policy and conduct, of praiſe-worthy actions, that the hiſtorian has ſaid, it is thus related. There was an Ameer, in the land of Egypt, whoſe mind being one night uneaſy, he ſent for one of his courtiers, and ſaid to him, Verily to-night my boſom is troubled, but the reaſon I know not, and therefore wiſh thou wouldeſt recite ſome narrative.* To hear is to obey, replied the courtier, who had been the aſſociate of princes. My lord, a wonderful incident occurred to myſelf in the outſet of life; I was involved in love for a beautiful girl, adorned with elegance and grace,

Arabian Nights he had not heard the name; copies of this work, however, muſt be extant in India: a fragment of it was procured by Captain James Anderſon, who allowed me to have a tranſcript taken, part of which I have tranſlated for publication. One of the tales is given in No. III. p. 245. *(Scott.)*

ابيها وكل ما تخطر ببالي اروح انظرها في الحي لان اهلها
من اهل الباويت فخطرت يوما ببالي فطلبت اروح انظرها
على جري العادة فلما وصلت لمكانها فلم رايت احد الا هي
و لا غيرها فسالت بعض من البارين في الطرق فاخبروني
انهم قد رحلوا من ذلك المكان لقلت المبرع للجمال و
الخيل فمكثت مدة لم انظرها فاالهبني الشوق اليها و لم
تصبر علي بعدها و المحبت اجذبني و راودتني نفسي
بالمسير اليها فلما دخل علي الليل الحقني الوجد اليها
فقمت و شديت رحلي علي ناقتي و لبست شيابي و تقلوت
بسيفي و ركبت ناقتي وخرجت طالبا لها وجديت في المسير
و كانت ليلة مظلمة و انا مع ذلك الابر هبوط الاريت و
الاوفار و صعود الجبال و انا نسمع رعد وعدي الذياب و
اصوات الوحوش من كل جانب و مكان و قد ذهل عقلي و
طاش لبي و لساني لا نغفل عن ذكر الله تعالي فقال
فبينما انا ساير اذ غلبني النوم فنمت و انا علي ظهر ناقتي
فاالخذتني و سارت بي علي الطرق الذي كبت ساير في
ها و اذ ابشي لطمني في راسي و انا نايم فا نتبهت فراعانا
مرعونا خايفا قلبي يرجف و اذ انا با اشجار و انهار و ازهار
و اطيار تغرو و فصيح باالحان مختلفات و ان اشيار ذلك
البرج مشتبكت بعضها بعض فنزلت من ناقتي و مسكت
زمامها بيدي

who reſided with her father and mother; and it often entered into my mind to viſit her at their camp, for her family was of the deſert tribes. One day my boſom felt uncommonly anxious, and I reſolved to eaſe it by going to ſee her as uſual, but, when I reached the ſpot, found neither herſelf nor any of her kindred; I then queſtioned ſome paſſengers on the road, who informed me that they had moved from this quarter on account of ſcarcity of forage for their camels and herds. I ſtopped ſome time on the ſpot, but could not perceive her returning; then deſire inflamed me, ſo that I could not endure her abſence; love drew me on, and my feelings compelled me to travel in ſearch of her. As night approached, my impatience overcame me; I fixed the khaal* upon my camel, put on my clothes, girded on my ſabre, mounted, and ſpeeded onwards to ſeek her. I had proceeded ſome diſtance, when the night became exceſſively dark; and I, in ſuch gloonr, had to deſcend into hollows and defiles, and climb the precipices: on every quarter I heard the growlings of lions and other wild beaſts; my mind was alarmed, my heart beat, but my tongue did not ceaſe from repeating the names of God moſt high. As I proceeded, ſtupor overcame me, and I ſunk into ſleep upon the back of my camel, when ſhe carried me on, and conveyed me from the road I was purſuing. At length the bough of a tree ſtruck againſt my head as I ſlept, upon which I awoke, confuſed and diſordered by the heat of the ſun; my heart ſunk within me, when, lo! I was among trees, and ſtreams, and flowers, and varieties of birds, harmonious in their different ſtrains: the branches of this foreſt were entangled one with another. I alighted from my camel, and laid her bridle in my hand.

* A pad or ſaddle for camels.

NIGHT 484.*

و لا زلت التلف ها حتي خبخت بها من تلك الاشي‌ر
الي ارض الفلاة فاصلحت نفسي و استويت راكبا علي ظيرها
و لا ادري اين انا ذاهب و لا اعلي اين تسوقني الاقدار
فهديت نظري في تلك البريت فلاحت لم نار قي صدر
البريت فوكزت ناقتي و سرت بطالبا الي تلك النار صتي
اتيت اليها فقاديتها و تاملت قيها و اذ انا رايت خبا مضوب
و رمح مركوز و رايته قايمته و خيل وقفته و ابل سايمت قلت
في نفسي ما شان هذا الخبا في تلك البريت و صدة ولله
ان هذ الشان عظيم ثم تقدمت الي خلف الخبا السلام
عليكم و رحمت اله فخرج الي من الخبا غلام من ابنا تسعت
عشر سنت كانه البدر اذا اشرق و الشجاعت لايحت و ظاهرة
بين عينه فرد علي السلام و قال لي يا اخا العرب اظن انك
ظيت عني الطريق تقلت لر تعم قارشدش يرحمك يرحمك
اله ثم قال ليي شانيا" ياخا العرب ان بلدنا هذه شنيعت و
هذة لليلت مظلمت موحشت شديدة البرد و الامطار و لا تامن

* At the concluſion of each night, the Sultana Sheherzade either drops aſleep, or, perceiving morning dawn, ſtops her narrative; when her ſiſter Deenazade aſks her why ſhe leaves off. If the Sultan will let me live, continues ſhe, I will go on to-morrow

NIGHT 484. *

I did not ceaſe leading her till I came out of the foreſt into an open deſert, when I recovered myſelf, and remounted upon her back; but could not determine which way I ſhould go, or divine where Providence might direct me. I caſt my eyes over the barren expanſe, when, lo! a fire appeared in the midſt of it. I whipped my camel, and ſpeeded towards it till I came, when I checked my reins, and examined it. Then I beheld a tent pitched, lances ſtuck into the ground, a flag ſtanding, horſes picketted, and camels feeding; I ſaid to myſelf, what can mean this tent in ſuch a ſolitary ſpot, alone, though certainly it has a magnificent appearance? Then I went behind the tent, and cried out, Health unto ye, O inhabitants of this abode! and may God have mercy upon you! Upon this, there came out of it a youth, ſeemingly about nineteen, who appeared graceful as the riſing morn, and valour beamed upon his aſpect. He returned my ſalutation, and ſaid unto me, Brother Arab, I ſuppoſe thou haſt loſt thy way. I replied, Yes; out of thy kindneſs put me right, and God will compaſſionate thee. Upon which he anſwered, Brother Arab, my dwelling is in this deſolate waſte; but the night is gloomy and dreary, and very cold and rainy, and there is no ſurety for thee againſt the wild beaſts, that they

night. The ſame queſtion, anſwer, and nightly requeſt, are reiterated on every break-off of a tale; but I have left them out, as they occaſion, not only needleſs repetition, but diſagreeable interruption to the thread of the ſtory. *(Scott.)*

عليكَ من الوحوش ان يفترسك فا انزل عندي علي رجب و السفت فاذا ظهر النهار ارشد ک الي الطيرق فنزلت عنطه و قد عقلت ناقتي و علفت عليها و اذا بالشاب قد قام و راح و غاب و اتي بشاة فذبحها و سلخها و اضرم النارو عجها الي ان استوت في عجاجها واخرج ابزار ناعمت و ملحها و حار يقطع من ذلک اللحم و يشويت علي النام و يرش عليه من البهارو يعطيني ناكل و الشاب يتنهو تارة و يبكي نارة فعند ذلک يامولاي علمت ان الغلام عاشق ولهان مثلي و لا يعرف العشق الا من ذاقه

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فقلت في نفسي انا في منزله و اتهجم عليه بالسوال فمنعت نفسي و اكلت بحسب الكفايت فقام الشاب و دخل الي الخبا و خرج لي بطشت وابريق و ضد يل مكلن من الحرير و اطرافهمن كشته بالدهب الاحمر و قمقوم ملان بالما ورد المزوج بالمشک فتعجبت من طرفه و رقت حاشيت و قلت في نفسي ما اغرب الظريف في هذا البادیت فغسلنا ايادينا و تحدثنا ساعت ثم قام و دخل و قطع بيني و بين قطعت من الديجاج اللحم ثم خرج الي و قال لي ادخل با

may not tear thee in pieces. Lodge with me, then, in ſafety and repoſe; and when day ſhall appear, I will guide thee on thy way.

I diſmounted, when he took my camel and picketted her, and gave her fodder; after which he retired for a while, and brought a ſheep, and killed it and dreſſed it. Then he kindled a fire, and blew it till it became brightly in a glow, and took ſweet ſeeds, and ſprinkled ſalt over them, and cut up the meat, and put it upon the fire, and ſcattered the ſeaſoning over it, and preſented me with a grill. The youth every now and then beat his breaſt, and often wept; from which, O my lord! I gueſſed that he was in love and diſtracted like myſelf, and only knew the paſſion from its afflictions.

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Then I ſaid within myſelf, I am in his habitation, why ſhould I intrude upon him with queſtions? So I reſtrained my curioſity, and eat as much as ſufficed me. Then the young man aroſe and went into the tent, and brought out a baſon and ewer, with a napkin embroidered with ſilk, and its edges fringed with gold, alſo a bottle of roſe-water mixed with muſk. I was aſtoniſhed at his elegant demeanour and politeneſs, and ſaid to myſelf, how wonderful is ſo accompliſhed a perſon in this deſert! We waſhed our hands, and converſed for a while; after which he retired to the tent, and cut in halves for me and himſelf a piece of red damaſk. Then he came out to me and ſaid, Brother Arab, go in and chuſe thy

اخا العرب و خذ مضجعك لتستريح فقد وجدت في تلك
الليلت تعب كثير و رضب فدخلت و اذا انا بجد فراش من
الديباج الخضر فعند ذلك تزعت ماعلي من الثياب و نمت
تلك الليلت لم ارا مثلها في عمري فلم ازل كذلك و انا
متفكرا في هذا الغلام الي ان جو الليل و نامت العيون فلم
اشعر الا واذ بحسن صوت مخفي لم اسمع الطف منه و الارق
حاشته فرفعت سجاف المغرب و نظرت و اذا بصبيت لم ادري
احسن منها و وجها و الشاب حاحب الخبا معها و هما يبكيان
و يتشاكيان الم الهوي و الصبابت و البعاد و الجوي و سشدت
اشتياقهما الي التلاق فقلت العجب من هذا الشحص الشاني
و انا لم ادري في البيت غير هذا الغلام و لم اري غير هذة
البيت في هذة الباديت ثم قلت في نفسي لا شك ان هذة
الجاريت من بنات الجن تحب و تهوي هذا الغلام و قد
تفرد بها في هذة الباديه وا المكان

place of repoſe, for laſt night thou muſt have endured much fatigue and uneaſineſs. Then I entered, and, lo! I found a mattraſs of green damaſk.

I put off my clothes, and ſlept that night, (never have I experienced its like in all my life); but when I awoke, * and was conjecturing reſpecting the young man, night had advanced, and all eyes were cloſed. I could gueſs nothing, when, lo! a gentle ſound, than which I had never heard one more ſoft or tenderly affecting. Then I lifted up the curtain of the muggrub, † and gazed around, when, lo! a damſel, than whom I had never beheld one more beautiful; and with her the youth, owner of the tent! They wept, and complained of the pangs of love and ardent affection, of abſence and ſeparation, and the violence of their deſires.

Then I ſaid to myſelf, there is a wonderfully dignified appearance in this perſonage, yet I perceive no other in this abode but himſelf, and no other than this ſingle dwelling on the plain. Hence I ſuppoſed, that ſurely this damſel muſt be one of the daughters of the Genii who had fallen in love with the youth, and that he had retired with her to ſuch a ſolitude.

* The text here is obſcure: I ſuſpect an error in the copyiſt. If written فلما ازل كذلك it will be, literatim, "When I ceaſed from this, or from doing ſo," *i. e.* ſleeping, which I have rendered, "When I awoke," by conſtruction. The Arabic idiom is often too brief, as the Perſian is diffuſe, to bear literal tranſlation in our language. *(Scott.)*

† The receſs in a tent for ſleeping on.

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فتحققتها فاذي بنت عربيت انسيت اذا رمقت بجعينها تخجل الشمس المضيت و قد اخا الخبا من نور وجهها و بياضها فلما تحققت انها محبوبته غلبتني الغيرة علي الحب فارخيت الستار و غطيت وجهي و نمت فلما اصحبت لبست ثيابي و توضيت و طيت الصبح ثم قلت له يا اخا العرب هل لک ان ترشد ني الي الطريق فقد تفضلت وزاد فضلک علي ثم نظر علي و قال علي رسلک يا وجه العرب الضيافت ثلاثت ايام ثم اقمت عنده ثلاثة ايام فلما كان اليوام الرابع جلسنا الى الحديث ساعة من الزمن و سالته عن اسمه و عن نسبه فقال اما نسبي فا انا من بني عذره و انا فلان بن فلان و عمي فلان فلما وصف لي حسبه و نسبه فاذا هو ابن عمي يا مولاي و هذا من شرف بيوت بني عذره قال فقلت له يا ابني العم ما حملک علي ما اراه منک من الانفراد في هذ البريت و كيف تركت عبيدک و جوارک و انفردت بنفسک في هذا المكان فلما سمع كلامي تغرغرت عيناه من البكا و ان و اشتكا و قال يا

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Then I gazed at her more narrowly, and, lo! ſhe was human ,and an Arabian damſel. When ſhe glanced her eyes, the dazzling ſun was outrivalled, and the tent was filled with light from the luſtre of her aſpect, and her beauty. When I perceived that ſhe was a beloved, reſpect for love reſtrained me; I let down the curtain, and covered my face, and ſlept. When morning dawned, I put on my clothes, and performed my ablutions, and ſaid my prayers. Then I ſaid to the young man, Brother Arab, if thou wilt direct me on my way, as thou haſt already obliged me, thy kindneſs will be ſtill greater. He looked friendly at me, and ſaid, O noble Arab! if it ſuits thy convenience, let me entertain thee for three days. Then I abode with him three days; and when it was the morning of the fourth, as we were ſitting in converſation, I inquired of him his name and family. He replied, As to my deſcent, I am one of the tribe of Ayzra, and I am ſuch a one, the ſon of ſuch a one, and my uncle is ſuch a perſon.

When he had deſcribed his family and deſcent, lo! he was, my lord, the ſon of my uncle, and of the nobleſt branch of the houſe of Ayzra. Then I ſaid to him, O ſon of my uncle! what has induced thee to what I have ſeen of thy ſolitude in this deſert? Wherefore haſt thou left thy dependants and thy neighbours, and ſequeſtered thyſelf in this wild? When he heard my words, his eyes became ſuffuſed with tears; he ſighed deeply, and ſaid, O my couſin! I admired paſſionately the daughter of my uncle, and

ابن العم انني كنت محب لابنة عمي مفتونا بها مشغوفا بهواها
لا اطيق الفراق عنها ساعة واحدة فاشتد عشقي بها فخطبتها
من عمي فابي ان يزوجني بها و زوجها لرجل من بني عذره
و دخل بها و اخذها الي حلة الذي هو في ها

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فلما بعدت مني و حجبت من النظر اليها حملتني لوعات
الهوي و شدة الشوق و الجوي علي ترک اهلي و مفارقتهم
و البعد عن عشيرتي واقاربي و اخواني و اصدقاي و خلاني
و جمع ما انا فيه و تغدت بهذا البيت في هذة البرية و الغت
الوحدة و الانفراد فقلت له و اين ابيا تهم فقال لي هم قريب
من ذوة هذا الجبل و في کل ليلت عند الهجوع و الهوو
من الليل عند نوم العين تنسل من الحي سرا بحيث لا يشعر
بها احد و تجي الي عندي فا اکتفي منها بالحديث و النظر
اليها وطرا و تقضي مني وطرا و هاانا مقيم هنا کذلک علي
هذ الحال و في کل ما تجي نسليني ساعة من الليل الي
ان يقضي الله امرا کان مفعولا او ياتيني المقصود علي رغم
انف الحاسدين او يحکم الله لي و هو خير الحاملين

was diſtracted by her love, ſo that I could not endure from her an hour of abſence; my paſſion became extreme, and I begged her in marriage of my uncle; but he refuſed to unite me with her, and married her to another man of the tribe of Ayzra, who went in unto her, and carried her to the village in which he dwelt.

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When ſhe was taken away from me, and I was deprived of ſeeing her, deſpair, and the violence of diſtracted love, led me to deſert my family, and abſent myſelf from them, to quit my parents, my relations, my kinsfolk, and my companions, and all that I held dear; I retired to this abode in the deſert, and became enamoured of ſolitude and retirement. Then I ſaid to him, Where is their reſidence? He replied, Near the ſummit of yonder mountain; and ſhe, every night, privately, in the quiet and ſtillneſs of the dark, when ſleep hath overpowered the eyes of the village, in a way that no one can diſcover, repairs to me; when I gratify myſelf with her converſation, and gazing rapturouſly upon her; and ſhe is equally delighted with me. Thus I dwell here, in the manner you have ſeen; and as long as ſhe viſits me, quick will glide away the hours of night, until the Almighty ſhall execute his fixed decree, grant us our wiſhes in defiance of the envious, and adjudge us the reward of the patient under affliction.*

* Meaning their union in Heaven.

قال الراوي فلما الغلام يا مولاي بحديثه غمني امره و صرت في ذلك الحال في حيرة لما احابني عليه من الغيرة فقلت له يا ابن العم هل ترضي ان ادلك الي خيرة اشير بها عليك و في ها ان شا الله عين الصلاح و سبيل الرشد و النجاح و بها يفرج الله عليك الذي تخشاه فقال لي قل لي يا ابن العم فقلت له اذا كان الليل و جات جاريت فا طرحها علي ناقتي فانها سريعت السير و اركب جوادك و انا اركب من بعض هذ النوق و اسير بكم في الليل جميعه فما يصبح الصباح الا و قد قطعت بكم براري و وديان م قفار و تكون قد بلغت مرادك و ظفرت لمحبوبت قلبك وارض الله والسيفه الغلا و انا وللد مساعد لك بروحي و بمالي ما دمت حيا

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فلما سمع ذلك قال لي يا ابن العم حتي اشاورها في ذلك فانها عاقلت لبميبت خبيرة بالامور قال فلما جي الليل و كان وقت مجيها و هو منتظر الوقت المعلوم فابطت عن عادتها فرايت الدتا و قد خبرج من باب الخبا و قد فتح فمه و

The narrator continues, When the youth, my lord, had told me his ſtory, his ſituation affected me, and I became involved in contemplation. An ardent wiſh to aſſiſt him poſſeſſed my mind, and I ſaid, If thou wilt conſent, I can point out, to thee an eligible plan, which, by God's bleſſing, will turn out, agreeably to my hopes, ſucceſsful and fortunate, and by it God will relieve thee from that which thou endureſt. He exclaimed, O ſon of my uncle! reveal it to me. I replied, When midnight arrives, and the damſel cometh, ſeat her upon my camel, which is ſwift of pace, mount thy horſe, and I will ride upon one of theſe camels, and ſpeed with you all night. Morning will not dawn, until I ſhall have conducted you through the foreſts, the haunts of wild beaſts, and the deſerts: thy object will be attained, and thou wilt be rendered happy with the beloved of thy ſoul: the land of God is wide enough to find a reſidence in; and I ſwear, by the Deity, that I will be thy helper and thy friend, with life and property, as long as exiſtence ſhall remain.

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When he heard this, he ſaid unto me, O ſon of my uncle! I will conſult with her on this ſcheme, for ſhe is intelligent, prudent, and of ſound judgement. When night was far advanced, and the uſual time of her coming was arrived, he impatiently expected the moment; but ſhe was later than cuſtomary. Then I looked at the youth, who went to the door of the tent, and, opening

حار يستنشق هبوب الريح قال ثم دخل الخبا و قعد ساعت
و هو يبكي ثم قال لي يا ابن العم لابد ان لابنت عمي
في هذه الليلت من خبر و قد حدث لها حداث او عاقها
عني عايقي ثم قال اجلس مكانك حتي اتيک بالخبر ثم اخذ
سيفه و جعقت و غاب عني ساعت من الليل ثم اقبل و
علي يده شي يحمله ثم صاح الي فاعت اليه فقال انذري
يا ابن عمي ما الخبر فقلت لا قال فجعت في ابنت عمي في
تلک الليلت لا هنا كانت قد توجهت الينا كعادتها فتعرض
لها اسد في طريقها فافترسها و لم يبق مهنا الا ماتري ثم
انه طرح ما كان في يده فاذا هو مشاش الجاريت و شي من
عظامها ثم بكا بكا سديدا و ارمي الترسي من يده و هو
كيبا حزينا ثم قال لي لا تبرح من مكانک حتي ناتي
اليک فمض و غاب عني ساعت ثم عاد الي و علي يده
راس الاسد فطرحها عن يده ثم طلب منى ما فاتيته بالما
فاغتسل و غسل فم الاسد و صار يقبله و يبكي بكا شديدا ثم

his mouth, drew in the exhalations of the gale; * after which he returned, and ſat down for a while, and wept.

Then he ſaid unto me, O my couſin! there are no tidings this night of the daughter of my uncle; ſome diſaſter muſt have befallen her, or an accident have kept her from me; do thou remain in thy place until I come to thee with intelligence. He took his ſabre and ſhield, and was abſent about an hour of the night, when he returned, bearing ſomething in his hands, and called to me aloud. I haſtened to him; and he ſaid, Canſt thou gueſs, O my couſin! what tidings I have brought? I anſwered, No. He exclaimed, The daughter of my uncle this night has periſhed; ſhe was coming to me, as uſual, when a lion ſprung upon her on the way, and tore her to pieces, and there remains of her nothing but what thou ſeeſt. Then he ſet down what was in his hands, and it was the thigh bone of the damſel, and part of the ribs. He wept piteouſly, threw away his ſhield, and remained for ſome inſtants in agonizing lamentation; after which he ſaid to me, Leave not thy ſeat until I return to thee again. Then he went out, and was abſent for an hour; when he came back, and in his hands was the head of the lion: he threw it down, and aſked me for water. Then I brought him water, and he waſhed himſelf, and cleanſed the mouth of the lion, and kiſſed it,

* To Europeans this figure will appear inelegant, but Oriental poets often deſcribe the breeze as perfumed with the eſſences uſed by their beloved. Thus the Prince Jehaunder Shah, in his matin walks, exclaims from Hafiz:

"The breeze this morning is ſcented with amber,
"Perhaps my beloved may be paſſing over the plain."

Vide Bahardaneſh, Vol. III. p. 157.

قال يا ابن العم سالتک بالده و بحق القرابت و الرحم الذي بيني و بينک ان تحفظ و صيتي انک تکون سترا علي في هذه الساعت فاني ميت بين يدک

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فان کان ذلک غسلني و کفني و هذه الباقي من ابنت عمي في هذا الثوب و ادفنا جمعا في قبر واحد ثم انه بکا حتي انتحب ثم دخل الضرب و غاب عني ساعة و خرج وهو يتنهد و يصيح ثم انه شهق شهقت فخرجت روحه و فارق الدنيا فلما رايت منه ذلک صعب علي و کبر عندي حتي کدت الحق به من شده حزني عليه ثم تقدمت اليه و فعلت مثل امر ني به من الغسل و کفنتهما و واريتهما الي التراب في قبر واحد و اقمت عند قبر هما ثلاثه ايام ثم ارتحلت و مکثت عدة سنين اتردد الي زيارتهما تم تم

and wept bitterly; after which he ſaid, O ſon of my uncle! I conjure thee by God, and by the ties of kindred between thee and me, that thou obſerve my laſt will, as thou wilt be my intomber within this hour, for I ſhall expire before thee.

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When this happens, waſh me, and enſhroud me with the remains of the daughter of my uncle in theſe clothes, and bury us together in the ſame grave. After this, he wept till he was exhauſted; when he retired to his muzrub, and remained abſent from me about an hour. Then he came out, and beat his boſom, and lamented bitterly, and at laſt fell into expiring agonies; when his ſoul departed, and he left this world. When I beheld this, mournful was my condition; but it was incumbent upon me that I ſhould perform my duties towards him, notwithſtanding my heavy affliction. I went to him, and did as he had enjoined me with reſpect to waſhing, and enſhrouded them, and laid them in the earth in one grave, near which I remained for three days. After this I returned home, and ſtaid two years, when I repaired again to viſit their tomb.*

* At the concluſion of this tale, the Ameer of Egypt rewards the narrator, of whom he requeſts another ſtory, when he begins that of Fatima Bint Ameen.

Portraits of Baba Nanick, *and a Muſician performing on the Rebab.*

NANICK, the celebrated founder of the *Seiks*, a powerful and formidable race in Hindooſtan, was born in the province of Lahore, at a village called *Tulbindee*, during the reign of the Emperor Baber. Whilſt young, he forſook the world, and retired to a life of devotion and auſterity. In his retreat he formed a new ſyſtem of religion, and compoſed the book called *Gurrunt*, which, in the dialect of the Punjab, ſignifies *ſcriptural*. Nanick died at the age of ninety years; and his followers pay religious viſits to his tomb at the preſent day.

For this account the Editor is indebted to Captain Francklin's very intereſting Hiſtory of Shah Allum, (p. 72, &c.) The portraits are engraved from an original Indian painting in the Editor's collection: Nanick's coat is blue, his cap particoloured red, yellow, and blue; the muſician's dreſs is crimſon with gold ſpots.

بابا نانک و مردانہ رباب

Account of a large and valuable Collection of Oriental Manuſcripts, brought from Surat by SAMUEL GUISE, *Eſq. and now to be ſold. Continued from* No. III. *p.* 315.

WE now proceed to notice the Sanſcrit Manuſcripts of this Collection.—The firſt is an oblong thin volume, intitled *Satra Gun*, with ſome rudely-drawn ſchemes or tables; the ſubject is ſaid to be Aſtronomy.

The ſecond is a thin oblong volume, written in a more uniform and handſome character than the former.

The third is intitled *Gerry Guchan*; a thin oblong volume, like the firſt-mentioned.

The fourth is a ſmall octavo manuſcript, intitled *Rutton-Mallah*.

The fifth is likewiſe a thin octavo volume, and intitled *Zanum Patree Nezoom*.

The Zend and Pehlavi manuſcripts now follow; moſt of which

were purchaſed by Mr. Guiſe from the widow of *Darab*, the Parſi preceptor of M. Anquetil du Perron, at Surat; and ſome of them ſuch as that learned and inquiſitive Frenchman could not procure.

A very large and finely written volume in folio, the *Vendidad Sadè*; of which M. Anquetil du Perron has given a tranſlation. Zendaveſta, Vol. I. Part II.

Another very large and finely written folio volume, containing the *Vendidad Sadè*, *Izeſchne Sadè*, *and Viſpered Sadè*, in Zend; written in A. D. 1670. (See Anquetil du Perron.)

Another very large volume, containing the ſame three works; tranſcribed A. D. 1750, in a very fine hand. (See a ſpecimen in the miſcellaneous plate, p. 318, fig. 4.)

A large quarto volume, well written, containing the *Vendidad Sadè*.

Another quarto volume, containing the ſame work; with a commentary in Pehlavi.

A very thick and large quarto volume, written in a fine hand, containing the *Vendidad Sadè*, *Izeſchnè Sadè*, and *Viſpered Sadè*, before mentioned, in Zend; with the *Viſtaſpee Ieſcht*, in Pehlavi, Pazend.

A quarto volume, containing one of the ancient Parſi *Ravayets*, or traditions.

An octavo volume, containing the *Sirouze*, in Pehlavi; the *Ineſchne Karia*, and *Afrin Gahanbar*.

A ſmall quarto volume, containing the *Viſpered*, in Zend.

An octavo volume, of which the firſt and laſt pages have been ſupplied by a different hand. It is intitled, in the modern Perſick characters, كتاب فروشي *Kitab Feroushi*.

An octavo volume, containing the *Neaeſchs Ieſcht*, in Pehlavi and Sanſcrit. The Sanſcrit tranſlations of the Zend and Pehlavi manuſcripts, which are found amongſt the Parſees of Surat, were made, according to M. Anquetil du Perron,* above three hundred years ago, by the Mobeds, *Nerioſengh* and *Ormuſdiar*.

Another octavo volume, containing the ſame work; viz. the *Neaſchts Ieſcht*, in the *Hindooi* language and character. (See a ſpecimen in the miſcellaneous plate, p. 318, fig. 3.)

A volume, containing only a few words written in each page, which, it appears, were to have been filled up with explanations. From the modern Perſian title, *Logbat Zend* لغات زند it may be ſtyled a Vocabulary of the Zend Language.

Another octavo volume, containing the Neaſchs Ieſchts, fairly written in Pehlavi.

* Zendaveſta, Vol. I. Part II. p. 5.

A ſmall volume, containing a vocabulary of Pehlavi and Zend; alſo two treatiſes on the Pazend Language, the Parſi Religion, and Aſtrology.

The *Izeſchne*, in Zend; an octavo manuſcript, well written.

An octavo volume, containing the *Daroun Sadè*, in Zend, and in the Indian of Guzerat: this work is part of the Parſi Liturgy, and conſiſts of ſeveral chapters of the *Izeſchnès*.

The *Shekun Goumani*, a moral and theological work, written in a large and fair character.

The *Viſpered* and *Seroſch*, in Pehlavi; a thin octavo manuſcript.

A ſmall and thin octavo volume, containing the work called *Tourio Neaſchs*.

An octavo manuſcript, containing the *Purſheſh Paſokh*, in Pehlavi; fairly written.

A large octavo volume, containing the Izeſhnee, in Zend and Sanſcrit.

The *Minokhered*, in Pehlavi and Sanſcrit. Of this manuſcript ſome account has been given in the Oriental Collections, Vol. II. p. 96; and a fac-ſimile of the firſt lines, in the miſcellaneous plate, ſame page.

v. p. 96

An octavo volume, fairly written, containing the *Vadjerguerd*, or a collection of prayers which accompany certain ceremonies.

An octavo manuſcript, finely written, containing the Izeſchne Sadè.

A very thick volume, well written, containing the Neaeſchs Ieſcht Sadè; or a collection of various Neaſches, or devotional compoſitions.

An octavo volume, written by *Darab*, containing the *Ferouſhe*, in Zend.

The *Boun Deheſh*, or Coſmogony of the Parſis; a well written volume in octavo. This work is tranſlated by Anquetil du Perron. *Vide* Zendaveſta.

A large volume, in Pehlavi and modern Perſian, containing the روایت بزرک *Ravayet Buzurk*, or *Great Tradition* of the Parſis; the ancient tenets of their religion, &c.

An octavo volume, in modern Perſian, containing the *Sadder*; of which the learned Hyde has given a tranſlation in his Relig. Veterum Perſarum.

The ſtory (in modern Perſian verſe) of *Chengberngacheh* چنگبرنگاچه

The Viraf Nameh, in modern Perſian verſe: this is a thin quarto

volume, with various miniature paintings rudely executed, repreſenting the various ſituations of the ſoul in a future ſtate, both of reward and puniſhment. (See miſcellaneous plate, p. 318, fig. 1.)

A volume, conſiſting of ſome ſpecimens of fine Perſian writing, Indian portraits, and other drawings.

Antiquarian and Critical Illuſtrations of Perſian Hiſtory and Romance----By W. Ouseley, *Eſq.*

The following obſervations were originally written to illuſtrate ſome paſſages in the Tarikh Jehan Ara, *one ſection of which (containing the Annals of Iran) it was my intention to have publiſhed, with copious notes and illuſtrations: that ſection, with a literal tranſlation, has been lately preſented to the Public in my* "Epitome of the Ancient Hiſtory of Perſia;" *but the notes are reſerved for another occaſion, of which I have ſpoken in the preface to that work. The following paſſages, however, (taken at random from ſeveral hundred) will ſerve as a ſpecimen of the manner in which I had deſigned to illuſtrate the* Jehan Ara *by extracts from various other manuſcripts: the firſt is a note on the word* Nimrod, *in the account of* Cai-Kaus, *ſecond monarch of the Caianian Dynaſty, thus occurring in page* 17 *of the* "Epitome,"

&c. "*His ſurname was* Nimurd, *which, in the Arabick language, is* lam yemat *or* immortal, *corruptly altered into* Nimrod.

No. I. NIMROD—This reſemblance of names has induced ſome hiſtorians to confound *Cai Caus* with Nimrod, the ſon of *Cuſh*, mentioned in the Bible*: But Mohammed Saduk† informs us, that

گفته اند که او نه نمرود است لیکن مانند نمرود قصد
سعود آسمان کرده بود

"It has been ſaid that he was not Nimrod, but that, like him, "he attempted to aſcend into the heavens."

The Hebrew name of Nimrod being derived from מרד *to rebel*, (a Chaldaick word) would not be inapplicable to the Perſian Monarch after his impious and vain undertaking; the tale, however, of his attempt to ſoar among the clouds, may probably be founded on his deſire of ſtudying the motions of the heavenly bodies, for which purpoſe he is ſaid to have erected two aſtronomical obſervatories, one in the vicinity of Babylon, and another on the ſpot where Bagdad now ſtands.‡

* Geneſis, chap. x. 8, 9. &c.

† Of the various manuſcripts and authors quoted in theſe Illuſtrations, an account ſhall be given in the introduction to my future hiſtorical work. Some ſhort notices of them may be found in the Preface to the "Epitome."

‡ Archbiſhop Uſher is of opinion, that Aſtronomy was cultivated by the Babylonians in the time of Nimrod. "Unde apparet ſiderum contemplationi vacare cæpiſſe Baby-"lonios ipſius Nimrodi temporibus," &c.

Annal. Vet. Teſtam. p. 5, fol. edit. Lond. MDCL.

That moſt rare and excellent chronicle, the *Tabkat Naſſiri*, after relating ſome anecdotes of this ancient Monarch, informs us, that

بیک روایت ضرح بابل ساخت تا از حال آسمان اطلاع یابد

" according to one tradition, he erected the Tower of Babel for the " purpoſe of inveſtigating the ſtate of the heavens.*"

The extraordinary enterprize of Cai-Caus is related at length in the Shah Nameh: he is there ſaid to have trained young eagles† for the purpoſe of bearing him into the ſky, ſeated on a throne or

* Hamdallah Muſtoufi, in his *Tarikh Gozideh*, ſays,

در ولایت دیاربکر پشته بلند ساخت وبر آن عمارت کرد اکنون انرا عفر میخوانند

" In the land of Meſopotamia he cauſed a very high heap, or artificial mount, to be " thrown up, on which he erected a building, at preſent called Affer."

Of this, the *Tarikh Moagem* thus ſpeaks:

و از آثار او رصدي در بابل است که انرا تل عفرقون خوانند

" And of the remains of his works, is that obſervatory at Babylon, which they call " the *Tel-i-Afferkoun*, or the Height of Afferkoun." He erected another at *Baghdad*, according to the *Leb-al-towarikh*: و او رصدي دربابل و یکي در بغداد بساخت

† EAGLES—In the original *karges* or *garkes*—a bird which, according to the Perſian fictions, was of prodigious ſize, and lived many hundred years; it appears, however, from a very neat painting, in a beautiful copy of the *Ajaieb al Makhloucat*, to be nothing more than a large falcon, and anſwers nearly to that called by Ornithologiſts the *Falco Leucocephalus*, or white-headed eagle; the body being aſh-coloured and white, the crooked beak and legs yellow, and the talons black.

(See the article *Falco*, in that excellent work the Encyclopœdia Britannica, publiſhed at Edinburgh.)

chair, to which they were harneſſed.* His impious pride was gratified by a momentary ſucceſs, which rendered his fall the more humiliating; hurled from the clouds, this wretched madman muſt have periſhed, had not the divine wrath been tempered by mercy, which reſerved him for a life of penitence.

Ferdouſi mentions various traditions on the ſubject of Cai-Caus's raſh undertaking.

و هر گونه هست آواز این
ندانند بجز بر فلک راز ازین

"There are reports of every kind relative to this affair, the truth "of which is a ſecret known only in the heavens."

All agree, however, that the king's original deſign was to pry into the nature of the ſun, moon, and ſtars;† but this is attributed to the ſuggeſtions of Satan, who, preſenting himſelf one day before Cai-Caus, as he was going forth to the chaſe, (for he, too, was a גבר ציד *mighty hunter*, Geneſis x.) — — — —

* According to the *Tarikh Tabari*, he aſcended into the ſky by means of a taliſman; the power of which enabled him to take, as companions, ſeveral of his nobles and courtiers; but

چون انجا رسیدند که ابر بود آن بند طلسم بشکست و همه از هوا فرو افتادند و همه بمردند و کیکاوس نمرد

"when they came where there was a cloud, the faſtening or knot of the taliſman was "broken, and they all fell from the air, and died; but Cai-Caus did not die."

† I have before obſerved that he conſtructed an obſervatory at Babylon. The famous *tower* erected there, was, according to ſome commentators, devoted to aſtronomical ſtudies in the time of Nimrod.

برون شد یکي روز از بهر شکار

(Shah Nameh)

repreſented to him, that as he poſſeſſed all the treaſures of the earth, he would become more than mortal by acquiring a knowledge of the celeſtial bodies, and the ſecret cauſes of their revolutions. In the vain hope of learning theſe, and intoxicated with wine, Cai-Caus aſcended the throne, which Ferdouſi *accurately* deſcribes, and was borne aloft, declaring that he would explore the ſecrets of the ſpheres, and "reckon one by one the ſtars of heaven."

همان اختران سر بسر بشمرم

"According to ſome," adds the poet, "he provided himſelf "with a ſword, his bow, and arrows."

دیگر گفت ازآن رفت بر آسمان
که تا جنگ ایزد کند بد گمان
شنیدم که نمرود کاوس بود
که بیمایه پر مکر و افسوس بود

"Others ſay, that he aſcended the ſkies with an impious intention "of making war on the Almighty; and I have heard that Cai-Caus "is the ſame as Nimrod, who was full of deceit (or magick arts), "and guilty of innumerable provocations."

بگردونسار کشتند ز ابر سیاه
کشان از هوا فرو تخت شاه
سوي بیشه شیر چین آمدند

"(The eagles) were precipitated headlong from the black clouds, "and drew with them, from aloft, the throne of the king: they "fell near the foreſt of Lions, in Cheen, or Tartary," &c.

In the deſerts and foreſts, amid the retreats of ſavage beaſts, the wretched monarch, humbled in the duſt, ſued for mercy, and obtained it: his underſtanding was reſtored, his penitence was ſincere; and the chiefs of Perſia, who had ſought him for a conſiderable time, were at length permitted to lead him from the foreſt, and reſtore him to his people. His inſanity, however, and wickedneſs, had been ſo exceſſive, that the chiefs were provoked to revile him in opprobrious language.

بدو گفت گودرز کین خارستان
ترا جاي زیباتر از شارستان

Gudarz ſaid to him, "This thorny foreſt is a fitter habitation "for you than a city, the abode of men." And the poet declares, that

خرد نیست اورا نه هوش ونه رای
نه مغزش بجایست و نه دل بجاي

"He poſſeſſes neither wiſdom, ſenſe, nor prudence—neither are "his brains, nor his heart, in their proper places."

I have dwelt on this article, perhaps, with a degree of prolixity, becauſe it corroborates, in a twofold inſtance, my aſſertion,* that

* In the intended preface.

the Old Teſtament has furniſhed materials for many anecdotes of Perſian hiſtory and romance. If the beginning of Cai-Caus's ſtory reſembles that of Nimrod, the reader will, perhaps, anticipate my obſervation, that in the cataſtrophe, it ſeems to record the puniſhment of another Babylonian monarch, who ſuffered a *privation of underſtanding*; was driven from men, and *dwelt with the beaſts of the field till his hairs were grown like eagles' feathers*; and who, the divine anger being appeaſed, was *re-eſtabliſhed in the kingdom, his counſellors and lords having ſought unto him.**

The reigns of Cai-Caus and Nebuchadnezzar † are placed, by chronologers, in the ſame century; but the inconſiſtency of aſſigning to their age the actions of Nimrod, who flouriſhed many hundred years before, may be objected to my aſſertion: the reader, however, will perceive, in the courſe of theſe pages, that this is not the only inſtance of ſuch incongruity. The Perſian writers, from an imperfect knowledge of Jewiſh hiſtory, frequently confound the perſonages and occurences of different ages; aſcribing to one king the actions of another, whether his contemporary or predeceſſor. A ſimilar confuſion would probably be the reſult, were we, after ſlightly peruſing the ancient records of any nation, relying perhaps on memory or oral traditions, to attempt a particular account of perſons and events.

* See the Hiſtory of Nebuchadnezzar, in the book of Daniel, ch. 4.

† According to Archbiſhop Uſher, Nebuchadnezzar began to reign in the year 607 before Chriſt. Cai-Caus, according to Sir W. Jones (who does not, however, remark any coincidence) in the year 600. See a ſhort Hiſtory of Perſia, prefixed to the Life of Nadir Shah, *in Engliſh*.

No. II. *(This note belonged to the word* Khuziſtan *(the ancient province of Suſiana), in page* 43, *Epitome of the Ancient Hiſtory of Perſia.)*

In ſome manuſcripts the name of this province is *Khuriſtan*; but the variation from *Khuziſtan* being only in the omiſſion of a point, I am induced to think the difference merely accidental, and ſuch as may be found, I will venture to ſay, in every Oriental MS. except the Koran. The reader, however, who wiſhes for critical accuracy, may conſult the obſervations of the learned German Profeſſor Wahl, in his admirable work on the Geography of Perſia; * he there points out the variations in the name of Khuziſtan. But the following paſſage, which I extract from a rare and valuable manuſcript, ſeems to preſcribe the mode of orthography with lexicographical preciſeneſs, in the terms of Arabian Grammar:

خوزستان بضم خا وسکون واو و زاء معجمه مکسوره و سین مهمله ساکنه و تاي مثنات فوقانیه و الف و نون و الیتي است مشهور میان فارس و عراقست و عرب و تختگاه آن اهواز بوده و اکنون ششتر است و از بلاد آنست عسکر مکرم و رامهرمز و ارجان و جندیشاپور و جویزه و دزفول و غیرآن و اصل درآن خوازستان است بالف بعد از واو و خوازه بزبان دري قبه باشد که بهر عروسان بندند چون اهالي آن در لوازم عروسي مبالغه کردندي بآن نام مشهور گشت

* Altes und Neues Vorder und Middel Aſien. Leipſ. 1795.

" Khuziſtan, with the vowel accent *damma* on the letter *kha*, *wau* " quieſcent, *za*; with the diacritical point, and the vowel *keſra* " *ſin*, without any diacritical points, or vowel accent; *ta* with two " diacritical points over it; *alif* and *nun*;—a well-known province, " ſituated between *Fars*, *Irak*, and *Arabia*. *Ahwaz* was formerly " the capital, but now *Shuſhter* is the chief city. Among the " towns of this province are *Aſker-mekurrum*, *Ram-hormuz*, *Arjan*, " *Jond-i-ſhapour*, *Jouizeh*, *Duza-foul*, and others. The origin " of this name was *Khuaziſtan*, with the letter *alif* after *wau*. " The word *Khuazeh*, in the *Deri* dialect, ſignified a decorated arch " or pavilion, erected in honour of bridegrooms; and as the people " of this province were very ſumptuous in celebrating nuptials, the " place was named (*Khuaziſtan*) accordingly." (*Tahkik al Iraub*, or Geographical Dictionary, by Mohammed Saduk Iſfahani.)

No. III. (*This is extracted from the intended preface.*)

Of the ancient kings, as of the firſt patriarchs, I muſt here obſerve, that the Perſian hiſtorians, in general, derive the names from words of the زبان سرياني *Zeban-i-Syriani*, or Syrian language. To diſcover whether by this they mean that dialect of Hebrew called Syriac, the Hebrew itſelf, Aſſyrian, or Chaldean, muſt be the reſult of future inveſtigation. That they eſteem it the primeval tongue, appears from a very curious paſſage in the Ancient Hiſtory of Tabari, who preſerves ſome Arabick verſes, traditionally

ſaid to be tranſlated from the pathetick exclamations uttered by Adam in the *Syrian* language, on the death of his ſon Abel.

From the few derivations which I have already analyzed, I am induced to think that *Hebrew* and *Chaldaick* may explain the greater number of them. We muſt allow, however, for the vague and inaccurate manner in which Perſian writers treat of foreign etymologies: —perverting and corrupting words like the ancient Greeks when they condeſcended to mention the names of *barbarians*.

As the Eaſtern records deſcend, the derivation of words from the زبان يوناني *Zeban Iunani*, or Grecian lauguage, becomes more frequent. The Perſian hiſtorians are in theſe, generally, but not always, correct.—We may ſuppoſe the ſame degree of general accuracy, with occaſional exceptions, in their *Syrian* etymology. But by the word *Syrian*, it does not appear to me that the writers of Perſia, and the Greek and Roman hiſtorians, mean the ſame language or people. Although the Syrians, according to Diodorus Siculus * and Pliny,† were ſuppoſed by many to have firſt invented *letters*, yet it is not a neceſſary conſequence that the Syrian ſhould be ſuppoſed the primeval tongue.

Herodotus extends the name of *Syrians* to the inhabitants of Je-

* Πρὸς δὲ τὰς λεγούσας ὅτι Σύροι μὲν εὗρεσιν τῶν γραμμάτων ἔσχον, παρὰ δὲ τούτων φοίνικες μαθόντες τοὺς Ἕλληνας παρεδίδοσαν. *Diod. Sic. Lib. V.*

† Literas ſemper arbitror Aſſyrias fuiſſe, ſed alii apud Ægyptios à Mercurio, ut Gellius; alii apud Syros repertas volunt. Plin. Hiſt. Lib. vii. c. 58.

ruſalem, whom he ſtyles the *Paleſtine Syrians*.* But it is moſt probable that our Perſian authors mean the *Aſſyrian* language; and, as I ſaid before, that the ancient names may be explained through Hebrew or Chaldaick. In ſupport of this opinion, I ſhall offer ſome obſervations in another place.

No. IV. *(In the "Epitome of the Ancient Hiſtory of Perſia," p. 43, we are informed that Shapour, the ſon of Ardeſhir, built Niſhapour.)*

The ingenious Author of the *Ajaieb al Beldan*, compiles his account of Niſhapour from various chronicles, but laments that he had never been ſo fortunate as to ſee a certain hiſtory of this city, much celebrated among the curious. From other records, however, he informs us that it is one of the moſt ancient places in Khoraſan, originally founded by Tahmuras; and, having fallen to decay, rebuilt during the reign of Ardeſhir Babegan.

و شاپور ذو الأكتاف كه از ملوك عجم بزيادتي مكنت رشوكت و عبيد و خدم امتياز داشت در افزوني عمارت آن بلده سعي و مبالغة بسيار نمود و در زمان ارتفاع اعلام اسلام عمرو بن ليث صفاري نيشاپوررا دارالملك ساخت و در سنه خمس و ستمايه آن شهر بزلزله خراب شد و در حوالي آن شهر شهري ديكر ساختند

* Απὸ γαρ Φοίνικης μιχρι ὅρων των Καδυτίος πολιος, ἡ ἐτι Συριων των Παλαιστίνων καλεομενων. *Herod. Lib. III.*

" And *Shapour Zulectaf*, who exceeded all the kings of Perſia " in power and magnificence, pomp of retinue, and attendants, " uſed all his endeavours to improve and enlarge this city; and at " the time that the banners of Iſlamiſm were exalted, *Omru ben* " *Leis*, of the *Soffarian* race, made Niſhapour his capital, which, " in the year 605 (of the Chriſtian æra 1208), was deſtroyed by an " earthquake; and, near the ſpot where it ſtood, another city was " erected."

This is but a part of the account given in the *Ajaieb al beldan*. A long article on Niſhapour may be found in the *Nozehet al coloub*. (*Geogr. chap.* 17.) And the *Tarikh Gozideh* informs us, that

عبارت نیشاپور خراسان که طهمورث اغاز کرده و پیش از اتمام
خراب شد شاپور آنرا بر مثال رقعه شطرنج هشت در هشت قطعه
ساخته

" The buildings of Niſhapour in Khoraſan, which Tahmuras " had firſt erected, having been totally demoliſhed after his time, " Shapour rebuilt that city, dividing it into ſquares by *eight times* " *eight*, like a cheſs-board."

Niſhapour is often mentioned by the Perſian poets. It is one of the four cities of Khoraſſan which *Anvari* celebrates in a paſſage of his Divan (too long to be inſerted here), beginning

چار شهرست خراسانرا بر چار طرف

No. V. *(Note on Zerduſht. Epitome*, p. 21.)

Of the Sabean religion, which is ſaid to have prevailed in Perſia, until the introduction of Zoroaſter's doctrines, we have ſtill, notwithſtanding the learned labours of many ingenious antiquaries, but a very imperfect knowledge.* To enlarge on the ancient mode of worſhip among the Perſians, would ſeem almoſt unneceſſary, after the reſearches of Dr. Hyde, and Monſieur Anquetil du Perron,† and would extend this work beyond the limits of an Epitome. I ſhall, however, on this intereſting ſubject, offer ſome obſervations in a future eſſay, the materials for which are more curious and more abundant than I could have expected to find.

I have reaſon to believe, that notwithſtanding the ſharpneſs of the Mohammedan ſword (one of the chief inſtruments uſed in propagating the doctrines of the Koran), many worſhippers of the Deity, under the grand ſymbol FIRE, at this day practiſe in ſecret the ancient rites of their religion, in various parts of Perſia, amidſt

* See particularly the "Eſſai ſur l'Hiſtoire du Sabeiſme, par M. le Baron de Bock, printed at Halle, 1787, quarto, and at Metz, 1788, in duodecimo; with his "Recher-" ches Hiſtoriques ſur le Peuple Nomade appelle en France *Bohemiens*, et en Allemagne " *Ziugener*;" with a Catechiſm of the Religion of the Druſes.

The reſearches of Baron de Bock, on the *Gypſies*, were occaſioned by the publication of M. Grellmann's work (in German) on the ſame ſubject.

† See the "Hiſtoria Religionis Veterum Perſarum," by Dr. Hyde of Oxford; and the *Zendaveſta* of M. Anquetil du Perron.

the receſſes of great mountains, and more particularly in the vicinity of Yezd.—There, not many years ago, dwelt *Ruſtam*, a moſt learned and worthy *Magian*, equally ſkilled in the principles of his own religion and in the laws of Iſlamiſm, and accompliſhed in various ſciences. With him that very ingenious traveller, *Mohammed ali Hoſein*,* formed an intimate acquaintance, and ſaw in his poſſeſſion ſome records, ſaid to have been written many thouſand years. But he adds, " Theſe venerable manuſcripts

تصور و نقص بسیار داشت ـ بنای ضبط حرکات را بر تاریخ
خلقات کیومرث که نزد ایشان ابوالبشیر و آدم عبارت ازو
ست نهاده بود

" Had ſuffered many injuries, and were much decayed."—" The inſtitution of the Magians is dated from the creation of Caiumuras, who, among them, is reputed the ſame as Adam."

And this moſt intelligent Muſſulman mentions, in other parts of his *Memoirs*, various learned Magians, with whom he lived in intimacy and friendſhip, particularly a deſtour or prieſt, reſiding at Shiraz. I have reaſon to think, that many curious manuſcripts (beſides that Pehlavi volume which furniſhed materials for the Shah-Nameh), more ancient by ſeveral centuries than Mohammed, have eſcaped both the injuries of time and of ſuperſtition; and I agree in believing with Monſieur Anquetil du Perron, a very competent judge, that ſuch

* See ſome account of him, Oriental Collections, Vol. II. page 36.

works might ſtill be found in many parts of the Eaſt, which would amply reward the labours of an inquiſitive and well-informed traveller.*

According to *Al-Tabari*, the worſhip of Fire was common long before the time of Zoroaſter. In the reigns of the firſt kings (from Caiumuras to Zohak, in whoſe time, he ſays, Noah propheſied) "Of the Antediluvian people,

گروهي آتش پرست بودند گروهي آفتاب پرست

"Some were fire-worſhippers—ſome adored the Sun."

Zachariah al Cazvini, author of the admirable Encyclopædia, intitled *Aajïeb al Makhloucat*, informs us, in a chapter on the religion of the ancient Perſians, that

در قديم الزمان بدين صابي بودندي و كواكب پرست تا زمان كشتاست بن لهراشت در عهد او زردشت

"In early ages they were of the Sabean religion, and worſhipped "the ſtars, until the time of Guſhtaſp,† ſon of Lohoraſp, in whoſe "reign *Zerduſht* (Zoroaſter) appeared," &c.

* "Je ſuis perſuadé qu'un Voyageuer inſtruit pourroit encore trouver en Perſe, dans "l'Armenie, en Afrique, des ouvrages anterieurs au Mahometiſme."
Reflections ſur l'utilité que l'on peut retirer de la lecture des Ecrivains Orientaux; in the 35th vol of "Memoires de l'Acad. des Inſcript. p. 161."

† In the original it is written *Kuſhtaſt*, an affectation of Arabick orthography. Not

The paſſage, with which I ſhall conclude this note, is taken from a very curious account of the Jewiſh prophets, and the ancient religions of the Eaſt—in that excellent work, the *Tarikh Kapchak-Khani*. After mentioning the fall of بخت النصر *Bakht al Naſer* (Nebuchadneſar) from Babylon, he informs us that the government of Syria was committed to the hands of کورش *Coreſh*, and the captive children of Iſrael, collected under the charge of Daniel, who obtained permiſſion to rebuild Jeruſalem.

در آن عهد زردشت دین کبري پدا کرد کشتاسپ پزیرفت
قبل ازین پشدادیان کیومرث و هوشنک و طهمورث و جمشید
قرب پانصد سال در ملت نوح علیه السلام و افریدون و توروسلم
و منوچهر و ذاب و طهماسپ بشریعت خلیل الرحمن و کیقباد
و کیکاوس و کیخسرو و لهراسپ بدین موسي بودند
کشتاسپ آتش پرستي رواج داد از آن هنکام سلاطین
عجم تاعهد یزدجرد شهریار در خلافت امیر المومنین عمر رضی
الله عنه برافتاد

" At that time Zerduſht introduced the religion of the Guebres " (or Gawrs), which Guſhtaſp adopted. Heretofore the Peiſh- " dadian kings, Caiumuras, Houſheng, Tahmuras, and Jemſhid, " for near five hundred years, obſerved the religion of Noah,* to

having in their alphabet the letter *p*, it is uſual among the Arabians to change it, when occurring in foreign words, into *t*, *f*, or *b*. Thus they write Lohoraſf, Piuraſb, &c. &c.

* It may be obſerved, that in this enumeration of the Peiſhdadian Kings of Perſia, Zohak has been omitted, perhaps as an Arabian uſurper, or as one who endeavoured to

" whom be peace! Feridoun, Tour, Salm,† Manucheher, Zab,
" and Tahamaſp followed the laws of Abraham. Cai-Kobad, Cai-
" Caus, Cai-Khoſru, and Lohoraſp, were of the faith of Moſes.
" Guſhtaſp eſtabliſhed the worſhip of fire, which the monarchs of
" Perſia continued to practiſe from his time till the reign of Yez-
" dejerd, the ſon of Shahriar, during the Khalifat of Omar, chief
" of the true believers: May God reward him!"

The following paſſage is extracted from that very valuable Tarikh, the *Tebkaut Naſſeri*.

گشتاسپ بن کیلهراسپ ببلخ بر تخت نشست و کارها
برجاده و عدل کرد زرتشت در عهد او دعوي پیغامبري
کرد و گشتاسپ دین او قبول کرد و آتش کدنا بنا هها
و زرتشت کتابي آورده بود بازند نام آن کتابرا بزر بر
دوازده هزار پوست بنوشت

" Guſhtaſp, the ſon of Cai-Lohraſp, aſcended the throne at
" Balkh, and duly adminiſtered juſtice.

" In his time Zertuſht profeſſed himſelf a prophet; and Guſhtaſp
" approved of his religious doctrines, and cauſed fire-temples to be
" erected; and Zertuſht produced a certain book called *Pazend*,
" which he had written in letters of gold on twelve thouſand ſkins."

introduce the worſhip of idols, which, according to Herodotus, was unknown among the ancient Perſians: " Αγαλ ματα μιν και νηους και βωμους ουκ ιν νομω," &c. Clio. " It is not " their cuſtom to erect either ſtatues, or temples, or altars, &c.

† Salm, a ſon of Feridoun.

If we may believe the miſſionary Sanſon (who viſited Perſia in the year 1683) the Guebres ſtill preſerved their ſacred traditions and religious code, tranſcribed on parchment or ſkins.*

No. VI. *(The following note belonged to the word* Abteen, *the name of Feridoun's father. Epitome, &c. p. 9.)*

Abtin آبتین

This name has, by M. d'Herbelot and others, been written *Abiten*, as if ſpelt آبیتن In moſt manuſcripts the diacritical points are ſo equivocally placed, that I was doubtful of the true pronunciation and orthography of this word until I tried it by the rules of metre. In the following diſtich, from the Shah Nameh, *Abteen* or *Abtin* rhymes with *zemeen* or *zemin*, a word of two ſyllables:

منم پور آن نیک دل آبتین
که بگرفت ضحاک از ایران زمین

" I am the ſon of that generous-hearted Abtin, who baniſhed " Zohak from the land of Iran."

* Leur croyance eſt contenue dans des membranes que leurs Mages ou Pretres leur liſent dans de certians tems—Ces membranes en contiennent que des fables & des traditions ſuperſtitieueſes: toute leur habilité conſiſte à cacher ces membranes, &c.
Sanſon Voyage, &c. de Perſe, p. 257. Duod. Paris, 1695.

Alſo in another couplet of Ferdouſi :

فریدون که بودش پدر آبتین
همي بود در مرز ایران زمین

" Feridoun, whoſe father was Abtin, was (at that time) in the " Perſian territories."

And in this line of *Khacani :*

قاتل ضحاک کیست جز پسر آبتین

" *Who is the deſtroyer of Zohak but the ſon of Abtin?*

It is probable that this name is compounded of آب and دین the former ſignifying, among its numerous meanings, the *luſtre*, *purity*, &c. ; and دین *religion,* eaſily hardened in pronunciation to تین The father of Feridoun was of eminent piety, and his name *Abtin*, according to the *Ferhung Sururi*, is ſynonimous with پاک دین a man of pure faith, upright in religion.

Preſentation Letter from GOLIUS *to* SELDEN. *Copied from a leaf in the beginning of Golius's Arabic Lexicon.* Bib. Bod. Art. Seld. L. I. I.

NOBILISSIMO Ampliſſimoque Viro, D. IOHANNI SELDENO, omnigenæ eruditionis et virtutum gloria clariſſimo, faventis benevolentiæ, tum erga alios paſſim, tum erga me, in juvandis literarum Orientalium ſtudiis luculenter demonſtratæ, nunquam non futurus memor, hunc eorundem ſtudiorum Fœtum et ſimul qualecunque Inſtrumentum quamvis exquiſito illius palato minus gratum fortè, grati tamen addictique Animi Pignus, non tam dono quam jure meritoque debiturus mittebam, et cum obſerventiæ obſequiis offerebam.

JACOBUS GOLIUS, Autor.

Indian Poems. Tranſlated by Jonathan Scott, *Eſq.*

Hindooſtannee Ode, by the Emperor Shah Aulum.

Shew thy face, O my love! I invoke thee by Heaven.
Let me hear thy voice ere you quit me, I invoke thee by Heaven.
My heart is in thy captivity, I ſwear by thy footſteps.
Unfold the bloſſom of my heart, I invoke thee by Heaven.
A languiſhing for thy embraces poſſeſſes my ſoul;
Receive me to thy boſom, I entreat thee by Heaven.
Far from thy face be the gaze of the malicious,
Hide thy face from my rivals, I entreat thee by Heaven.
Contrive ere you leave me, I entreat thee by Heaven,
Some mode of our meeting again agreeable to our wiſhes.
Shew thy ſhining eyebrow, O my Moon! to *Aftab*.*
Appear on the corner of the terrace, I invoke thee by Heaven.

* The Sun, his Imperial Majeſty's poetical deſignation. Every Oriental Poet aſſumes ſome appellation in his verſes.

Hindooſtannee Song.

Thou art in the crowd, and viſiteſt not me; yet may Heaven preſerve thee, O my love! What ſhall I ſay, my love, of the affliction of my heart? Agreeable to the proverb, patience is beſt; I muſt be reſigned.

O that ſome one would call my beloved, and make him ſubmiſſive? I ſeek for him in the deſert and wilderneſs; ſhew me, O my friends! the path which I have loſt.

I live upon thy words, but now take me with thee. Hear me, O my love! with graceful creſt. I would ſacrifice my life for my love: who elſe will do ſo? May a hundred thouſand ſuch lives as mine be ſacrificed to thee!

Ah! what have thy piercing eyes done to me, O beloved of my heart, dear as my heart itſelf!

O my love! I ſtand in the gloomy darkneſs, and in ſad accent bewail thy abſence; but you come not, neither do you write. The ſpontaneous ſighs of grief eſcape me unceaſingly, O my friends!

Alas! alas! woe to my heart, for you yourſelf told me not to leave thee.

Why come you not, my love! to embrace me? As I have given thee my heart, enjoyment is neceſſary. Thy beauty hath ſtamped itſelf in my breaſt. As I have plighted my love, I cannot break it; but, while I have life, will ſacrifice it for thee, O Hunniah!

When my love, who laſt night left me in diſguſt, returns, I will be grateful to God. Grant ſo much of my petition, viz. May the ſchemes of the bearers of ſlander againſt me be defeated, that they may not tell tales to my beloved! O moſt cruel of the cruel! will not you caſt one look upon me, when my ſituation is thus deplorable?

Indian Song, by SHOKUT.

What angel ſhall I implore? My heart is diſtracted. Madneſs was decreed me; ſhe is only the inſtrument of Providence. I concealed my thoughts, O my love! but the dart from thy eyelaſh found its mark in my heart.

I thought thee artleſs, O my love! but thou, from the company of my rivals, art become wily and ſubtle. Whoever viſited the

bourne of non-exiſtence, has never returned, as to do it is difficult. No one, O Shokut! ever retreated from love of thee, though all mankind became his oppoſers.

At ſight of thy graces, I gave up at once my reputation and honour, threw aſide modeſty, and ſtopped not for meſſages. In the aſſembly of intoxication, my heart clung to the cup-bearer; all the ceremonies of devotion were forgotten. The charms of thy graces appear, when preſent or abſent. Let both be done away, and my perplexities will end.

Why ſpeak you thus, O my love! If enemies hear, they will laugh ſcornfully. The actions of love cannot be concealed; for when a lover views the beauty of a beloved object, he involuntarily attempts to embrace it.

I am weary with expectation of thy coming, and the evening is arrived. O confidant! aſk my beloved when ſhe will gratify my wiſhes.

O my companions! what ſhall I do, ſince my beloved comes not? My pain will not quit me; I have no power to bear it. The morning will not dawn. I cannot ſleep at night.

I find it difficult to paſs near thy dwelling, my love! every way I look, I ſee hearts languiſhing in pain.

This queen has variegated bracelets. All *Junmah* admires her, and even *Heera* and *Raanjee* are ſmitten. Pleaſing, pleaſing, are the meetings of lovers, and the ſociety of thee, O my trueſt love!

Be not in haſte to love; but when you do, be conſtant, and break not promiſes. May no one do as thou haſt done! I am thy ſlave, thy devoted, thy captive, O my blooming love! One of thy hands beats the tabor; the other, the lute. O Raanjee! let us go with my companions to ſee my blooming love.

O my friends! my beloved is haughty. Her eyebrows are like bows, and her eyelaſhes like arrows.

What powers are in thy eyes, O my charmer! The bracelet-adorned dames of Jung Sealla * have ſtolen my heart.

Riſe at the dawn, attend to thy own ſorrows, be wakeful, for thy dreams will alarm thee.

* A place in Punjaab.

O my ſhepherd! thou art my life; each finger has a ring on every joint, and thy arms have bracelets.

What haſt thou done to Rung Ruſs, and what to me? I cannot ſleep; appetite hath left me ſince thou art abſent. I could eat betel out of thy mouth.

When we were pleaſed with each other, thy mouth had the redneſs of betel, and thy teeth the ſplendor of the diamond and ruby.

She remained all night in ſleep, and is not yet come home; ſo I ſuppoſe my rivals have tempted her. Morning has been waited for in expectation. O Rung Ruſs! on whom haſt thou fixed thy affections?

I cannot ſpeak thy praiſes, whoſe ſplendor exceeds the moon in brightneſs, and who art all perfume. Is it ſtrange that our ſenſes are raviſhed at ſight of ſo much grace and wiſdom?

O my friends! I embrace my love, in hopes that ſhe will go with me. I ſpeak; why will you not hear me? Go with Rung Ruſs, go with him and Conſtancy.

She charmed me to the ſnare, O my friends! O Raja Bahadur! thou breatheſt charms in thy ſongs.

O my heart!- whoſe influence do you deny, ſaying it is not in me? Thy perfume exiſts not only in thy flowers. I walked in the garden of chance, like the weſtern gale; no flower denied that thy ſcent was in it. I cannot live without ſeeing thee, though this employment does not become me. To explore the Divinity, is vain; be ſilent, as there is now no inſpired perſon.

The thread of love is more delicate than that of life.

There is no point unknown to thee.

I have this deſire; to ſee thee living: If I do that, I ſhall not regret dying.

The ſacred text,* *be not hopeleſs*, atteſteth that God is merciful.

Though love is criminal, yet do not deſpair.

The voice of my love ſounds, O my friends!

You croſſed the river, but I heard thee playing on thy flute.

What need of the mirrour, when our eyes meet, and in them we view each other?

* A text from the Koraun.

Anecdote of Jacoub ben Leith---*Extracted from the* Negariſtan*, *a Perſian Manuſript, and tranſlated by* W. Ouseley, *Eſq.*

THE Dynaſty of Perſian Princes, ſtyled *Soffarians* or *Soffarides*, was founded by *Iacoub* the ſon of *Leith*, who raiſed himſelf from the humble ſtation of a copper-ſmith to the rank of a ſovereign. [redacted] of Khoraſan and Taberiſtan, he was declared rebel by the Khalif Motamed, in conſequence of which he marched with a powerful army towards Baghdad, in the year of the Hegiræ 265 (A. D. 878), but died on the road, and was ſucceeded by his brother *Amru ben Leith*.

نقلست که یعقوب لیث در وقتي با جمعي از جوانان
نشسته بود و از ظرایف و لطایف چیزها باز میگفتند و یعقوب
هنوز بطلب ملک نپرداخته و رایت مردي و مردانکي
نیفراخته یکي گفت لطیفترین لباسها اطلس خطایست

* There are different works which bear this title: the following extract is from the Negariſtan of Ali ben Taifour Buſtami. علي بن طیفور بسطامي

دیگري گفت ظریفترین تاجها طاقیه رومي باشد دیگري ادا نمود که از سایها سایه بید سازکارتر دیگري چنین نمود که از منازل بوستانهاء پر گل و ریاحین بهتراست دیگري تقریر کرد که از مشروبات خمر صافي موافقتر است دیگري چنین گفت که از نغمات سازها آواز عود ملایمتر دیگري بیان کرد که از براي ندیمي محافل جوانان خوب صورت زیبا سیرت لایقتر چون یعقوبرا نوبت رسید گفتند تو هم سخني بگوي گفت خوبترین لباسها زره است و بهترین تاجها خود و زیباترین شرابها خون دشمنان و لطیفترین سایها سایه نیزه و ظریفترین آوازها صهیل اسپان کجم پوشیده و کرامیترین ندیمان مردم کاري و مبارزان کارزاري و در اشعار حضرت امیر المومنین اسد الله الغالب علي بن ابي طالب علیه السلام وارد ست که

شعر

السیف و الخنجر رجحایت
اف علي النرجس و آلاس
شرابنا من دم اعدانا
وکاسنا من جمجمة الراس

"There is a tradition, that once Jacoub Leith was ſitting with a company of young men, converſing on the elegance and pleaſantneſs of different things; he had not yet begun his ſearch after empire, nor exalted the banners of heroiſm and bravery. One ſaid,

" The prettieſt garments are thoſe made of Khatai ſatin;" another ſaid, " The neateſt head-dreſs is the fillet worn in Roum (Greece or Notolia);" another declared, " That the ſhade of willow trees was the moſt agreeable;" another aſſerted, " That the pleaſanteſt of all places were gardens full of roſes and odoriferous plants;" another declared, " That of all liquors pure wine was the moſt grateful;" another ſaid, " That the tones of the lute were more pleaſing than thoſe of other inſtruments;" and another aſſerted, " That for the purpoſes of conviviality, a ſociety of handſome young perſons, with elegant manners, was the fitteſt." When Jacoub's turn came, they deſired him alſo to ſpeak; he ſaid, " The handſomeſt dreſs is a coat of mail, and the beſt covering for the head is a helmet; the pleaſanteſt beverage is the blood of enemies, the moſt agreeable ſhade is that of ſpears; the moſt delightful muſick is the neighing of the capariſoned war-horſe; and the moſt eſtimable companions are warriors and valiant heroes." Thus it occurs among the verſes of that exalted perſonage, the Commander of the Faithful, the victorious lion of God, [redacted] Ali, the ſon of Abi Taleb, on whom be peace."

Arabick verſes.

" The ſword and the dagger are (my) fragrant flowers.
" Contemptible, in my opinion, are the narciſſus and the myrtle:
" Our drink is the blood of our enemies;
" Our cups their ſkulls."

Mots d'ancien Egyptien qui ſe trouvent inſcrits ſur une Antique de bronze de la Collection du Rev. Thomas Coxe, et dont l'empreinte, ſe voit Oriental Collections, Tome I, No. 4, p. 324---- *Expliqués par M. l'Abbé* CAPERAN. *Continued from* No. III. p. 310.

9 et 10. UDIEOUI USEIPH, ou JUDIEOUI JUSEIPH. Le premier mot UDEOUI ou JUDEOUI ſignifie Juif. Il tient à l'Hébreu יְהוּדִי, IHOUDE, JUIF. Cette épithète annonce néceſſairement le Patriarche Joſeph. La lettre initiale de ces deux mots eſt la même. C'eſt l'υψιλον des Coptes et des Grecs. Elle ſe rend auſſi par Y ou J conſonne. De là *Judieoui Juſeiph*. La ſeconde lettre du premier mot eſt le Δελτα. La troiſiême la dipthongue IE. La quatriême eſt O. La cinquiême U. La ſixiême I. Dans le ſecond mot, la ſeconde eſt O. La troiſiême le SO Egyptien. La quatriême, ſuſceptible de differentes analyſes (voyez lettres compoſées) eſt ici EI. La cinquiême F, c'eſt le *ph* des Coptes. JOSUPH ou JOUSOUPH eſt le nom que les Arabes donnent à Joſeph. On ſait l'Hiſtoire de Joſeph

et combien ce Patriarche s'eſt rendu fameux en Egypte. On ne doit donc pas être ſurpris de le voit figurer ici entre les Génies ou Intelligences de Saïs et de Tanis.

11. PHAROE ou PHARON, *Pharaon.* La première lettre eſt une des formes du Φ dans l'alphabet même des Coptes. La ſeconde eſt l'Αλφα. La troiſiême eſt R, quiſe diſtingue du THAU par la barre à crochet aux deux extremités qui croiſe ſon pied. Le Runique donne la même forme à la lettre R. Il ne fait autre choſe que de la renverſer de haut en bas. La quatriême lettre eſt O. La cinquiême E N ou H; car cette lettre donne ces trois valeurs *(Voyez l'alphabet et la note ſur* PASI *ci deſſus.)* Les Egyptiens attribuent à Pharon ou Pheron d'avoir fait élever des obéliſques. Hérodote et Diodore diſent qu'il condamna des femmes adultères à être brulées. Pharaon tient à l'Hébreu פרה, PHERA, croitre et devenir puiſſant.

12. ISAUTHOS, ISATHOS, ou SETHOS. La première lettre eſt I. La ſeconde le SO. La troiſiême l'Αλφα. La quatriême TH avec une voyelle attachée qui peut être U; cette voyelle doit précéder ici la lettre TH puiſqu'il ſe trouve une autre voyelle aprés qui eſt O. La ſixiême eſt la même que la ſeconde. De là la lecture ISAUTHOS, ou en omettant la voyelle attachée ISATHOS. La même que SETHOS ou SETHON. C'eſt le nom du 12e Roi d'Egypte ſuivant la liſte d'Hérodote. Ce même Auteur ajoute que ce Prince fut un Roi Pieux, miraculeuſement délivré de Sennacherib, Roi d'Aſſyrie. Ce fait attribué ici à SETHOS eſt abſolument celui d'Ezéchias, Roi de Juda. Ezéchias et SETHOS ne ſeroient-ils point le même Per-

ſonnage ? Ce qu'il y a ici de particulier, c'eſt que ces deux noms Ezechias et Sethos ou Isathos préſentent d'après l'Hébreu la même ſignification.*

13. Asont, Asoeth, ou Aseth. La première lettre de ce nom eſt un A. L'ancien Grec la preſente ſous la même forme. La ſeconde eſt S. La troiſiême N ou E. La quatriême TH. Je néglige les voyelles attachées à quelques unes de ces lettres, puiſque le Perſonnage eſt aſſez connu ſans leur ſecours. En effet Asoeth eſt viſiblement le même que Aſeth qui ſe trouve le 32e Prince de la liſte des Rois d'Egypte par Georges le Syncelle. Suivant ce même Auteur, Aſſeth fut celui qui ajouta cinq jours aux trois cents ſoixante dont l'année avoit été compoſées juſqu'alors. (Syncelle, page 127.) Les Grecs les ont appellés *jours épagomènes*. Nous avons déja dit que leurs noms ſe trouvent ſur cette Antique. Nous les expliquerons bientôt.

Je ne ſais ſi Aſſeth ne ſeroit point auſſi le même que Joſias, Roi de Juda. Ce qu'il y a de certain, c'eſt que ces deux noms préſentent preſque la même ſignification dans leur analyſe étymologique; car, de même que *Joſias* écrit en Hébreu יאשיהו IASHIEO, eſt compoſé de אש ASH, *feu* et de יהוה IHOH, *Dieu*, et ſignifie *le feu de Dieu* ou *le grand feu, le feu pur*; de même auſſi Asont, Assoeth, ou Aſſeth qui paroît tirer ſon origine de אש, ASH, *feu*, et de עת ATH *tems propre, convenable feu* peut auſſi ſe rendre par *le feu pur*.

* *Ezechias* en Hébreu, יחזקיהו IEZAKIEO, mot compoſé de חזק EZAK, *force* et de יהו, *Dieu*, IHO, Dieu, ſignifie la *force de Dieu* ou l'homme *très fort*. Isathos de l'Hébreu איש AISH, *homme* et de אתן ATHAN robuſte, très fort, ſignifie auſſi *l'homme très fort*.

14. ODAITSA, ODAITSIS, ou ODAISSIS. Ce mot ſignifie *Louange*, Toutes les lettres qui compoſent ce mot ſont aiſées à reconnôitre d'après celles que nous avons déjà expliquées. On remarquera ſeulement que la cinquiême, dont la forme participe du So et du THAU, eſt rendu dans l'alphabet par TS. C'eſt le Tsadé proprement dit des Orientaux que les Grecs rendent communément par le double Σιγμα, De là la lecture ODAISSIS. Ce mot tient à l'Hébreu ידה, IDE et הודה, EOUDE, ſignifiant *Louer*, d'où le Grec ἀείδω, chanter; ὠδὴ Poëte, le Latin, *oda*; ode, pièce de Poëſie à la louange de quelqu'un. De là ὀδυσσεὺς, Odyſſée, Poëme d'Homère à la louange de *Odaiſſis* ou de *Uliſſes*, car les noms des Anciens avoient toujours des ſignifications grammaticales. Dans *Odiſſes* pour *Uliſſes*, on voit un exemple du Λαμδα pour le Δελτα.

Seconde Partie.

Elle comprend les cinq noms tirés des Monogrammes exprimés ci-deſſus. Ces cinq noms ſont:

1. PIO, 2. PIR, 3. HRS, 4. NPH, et TIPH. (Voyez l'alphabet. Titres *Monogrammes*.

1. PIO, ou PHIO, autrement PIIOH. Dans ce mot, on remarquera que P eſt l'article Egyptien. Io eſt le nom naturel de ce jour. C'eſt le nom de la Nymphe Io, changée en vache, la même que Iſis ou la

Lune deſignée ſous l'emblême d'une vache. Les Coptes le nomment *Piioh*. Io paroît tenir à l'Hébreu יו ouou, *crochet* qui eſt la forme du croiſſant de la lune.

2. PIR, PHIR ou PIUR. P ou Pi eſt l'article Egyptien. La troiſiême lettre, eſt le *Rho* accompagné d'une voyelle E ou U, qui peut ſe lire RE, ER, RU ou UR à volonté. UR vient de l'Hébreu, אור, AOUR, Lumière, feu; d'où le Latin, *uro*, bruler. Ce mot *ur*, avec l'article Egyptien P, a vu naître le Grec, πυρ, feu; le Latin, *pyreum*, bucher, l'Anglois, *fire*, feu. De là *Piré* le nom de ce même jour en Copte, le même que Oſiris ou le Soleil. C'eſt auſſi de là que ſera venu le mot Περραν, *Soleil*, qui ne ſe trouve en Grec que dans le 1428e. Vers du Poëme de Lycophron, nommé *Caſſandra*, Voici ce verſet:

Σκια καλυψει ΠΕΡΡΑΝ αμβλυνων σελας

qui ſe traduit en Latin:

Umbra teget Solem, (Περραν) *hebetans lucem.*

On remarque, dans le même Monogramme, la lettre T, Symbole d'APIS ou du Soleil. Ce même jour eſt nommé en Copte, *Poſiris*, *Oſouris*, *Piriel et Piré*, car on le trouve ſous tous ces noms dans Kircher.

3. H. R. S. autrement *Horus*. Ce mot eſt compoſé de trois lettres qui paroiſſent les mêmes, bien qu'elles ſoient toutes différentes, (voyez la Table.) La première eſt le *Hori* des Coptes. La ſeconde le

Pῶ. La troiſiême, une ſeconde forme du So. *Horus* vient de l'Hébreu הר, ER, *montagne, élévation, éminence.* Ce mot הר, ER, préſente toute idée de *ſupériorité*, tant au phyſique qu'au moral ou figuré, d'où le Latin, *Herus*, Maître ; *Horus*, nom d'Apollon ou du Soleil ; *Hora*, heure, partie de la courſe du Soleil ; Grec, Ὄρος, Montagne, Ἥρων, Latin, *Heroum*, Temple des Héros, &c.

4. NEPH ou NEPHTE', dans ſa première décompoſition. MOTH ou MUTH, dans ſa ſeconde ; NEITH, dans ſa troiſiême. (Voyez la Table.) Il eſt à remarquer que ces trois lectures ſont d'autant mieux fondées que *Nephté*, *Neith* et *Muth*, ne ſont que trois noms du même Perſonnage. Dans Kircher et dans Jablonſki, on trouve que *Muth*, ſurnom d'Iſis, eſt la même que Minerve, la même que *Neith* ou *Néphté*, la même que la Nymphe *Nedé*, autre ſurnom de Minerve que nous verrons ci-après. Plutarque dit que *Muth* ſignifie la *Mère du Monde*, *Mater Mundi* ; Mater Viventium, *la Mère des vivans.* C'eſt exactement l'interprétation du nom d'EVE' ; en Hébreu, חוה. EVE', KHOE', ou CHEVE', Racine חיה KIE, EIE, ou KIH, il a vécu.

NEITH tient à l'Hébreu נטה, NOUTE, *filer* ; à אטן, ATOUN, ci-deſſus, il n'en eſt que le renverſé. (Voyez la note ſur ATHONSIS.) On voit ici comme toutes ces idées ſe ſoutiennent, et pourquoi NEITH eſt la même que Minerve. NEITH, venant de נטה, NOUTE, *filer*, fait en même tems alluſion au portrait que donne Salomon de la femme vertueuſe dont une des plus louables occupations étoit de manier le fuſeau.

Tiph. (Voyez la Table.) C'eſt l'abregé de Typhon. La première lettre eſt un th. La ſeconde, un Iota. La troiſième ſe prend ici pour ph. Dans la Table on voit, à côté du Monogramme de ce nom, un autre Monogramme tiré de l'ancien Chinois qui y eſt auſſi décompoſé, pour qu'on ſente mieux l'analogie qui exiſte entre celui-ci et celui de Typhon. J'y ai joint le mot *Moloc*, écrit en caractères Samaritains. On ſent encore la parfaite conformité qui ſe trouve entre ces lettres et ces deux Monogrammes. D'où je concluds que par tout, il faut lire *Moloc*, et ſous ce nom y reconnôître, l'infame idole à laquelle les Ammonites et les Sydoniens immoloient leurs enfants, en les faiſant paſſer par le feu. On ſait que cette ſuperſtition, impie & inhumaine, fut adoptée par les Iſraëlites. Elle eſt reprochée particulièrement à Achaz, Roi d'Iſraël dans le 16e chapitre du 4e Livre des Rois. Elle a été repandue chez beaucoup d'autres nations, et ſans doute qu'elle aura paſſé à la Chine, ou ce Monogramme d'ancien Chinois, ſert comme d'attribut à une idole que ces peuples adorent.

Il eſt à remarquer que les Ammonites, et autres peuples, adoroient le Soleil ſous ce nom de Moloc. Dans Kircher, on trouve auſſi le nom de Moloc attribué à ce même jour à la place de Typhon. D'où l'on voit que *Typhon*, et *Moloc* ſont le même Perſonnage. Mars eſt encore le même ; puiſqu'il ſe trouve à la place de *Moloc* en d'autres endroits. On ſait que le *Dieu des combats*, *le Dieu de la deſtruction*, et *le Soleil malfaiſant* étoient communément réputés chez les anciens Egyptiens, comme une ſeule et même Divinité.

Les Egyptiens n'ont pas conſtamment conſervé le même ordre

ni entre les noms de ces cinq jours, ni entre ceux des ſept autres qui vont ſuivre. On trouve, dans le Copte, Osouris, le même que Pire. Isis, la même que Piioh. Neouphte ou Nephté; Toupheous ou Typhon; Apophras ou Horus. Dans un autre endroit de Kircher, ces noms ſont: Piioh, Piermes, Souroi, Pire et Typhon. Piermes ou Hermes eſt le même que Mercure mis à la place de Nephte. Et Souroi ou Sirius le même que Horus. Sirius tient à l'Hébreu זהר, zer, lumière. On remarquera ci-deſſous le même dérangement dans les noms des jours de la ſemaine.

Troiſième Partie.

Elle ſe trouve ſur l'autre côté de l'Antique, formant un grand contour Triangulaire.

1. Osirosis ou Aorosis. La première figure ſe décompoſe en trois lettres. (Voyez l'Alphabet des lettres compoſées dans la Table.) Osi, ou bien ſeulement en deux, Ao. La ſeconde eſt la lettre R, telle qu'on la vue employée ci-deſſus dans le mot, Pharon. Les autres lettres ne ſouffrent aucune difficulté. La première lecture de ce mot tient à l'Hébreu, זהר, zer, lumière. D'où le Grec, Σειριος, la canicule; En Latin *Syrius*, nom de l'étoile la plus brillante que nous connoiſſions en Aſtronomie; Σειρ, *ſoleil*, &c. La ſeconde tient à אור, Aor,* ſignifiant auſſi *lumière*; d'ou le Latin *Aurora*, Au-

* De, אור, Aor, le Grec Ωρος, *Horus*; Le Soleil chez les Egyptiens; Ωρα beauté, &c. Et de מאור, Maor, participe de אור, Aor, le Grec, Μαιρω, briller, luire; Le François,

RORE, &c. Osirosis eſt le même que Osiris. Ce mot s'eſt lû chez les Perſes Aoromasis. Cette lecture s'obtient naturellement dês qu'on préſente horizontalement le premier des trois Σιγμα qui forment la finale de ce nom. Cette lettre offre alors la figure de l'M.

Dans l'Hiſtoire d'Egypte par Montfaucon, on trouve Osiris à tête de loup. Ce nom convient donc à la figure qui ſe remarque en bas au milieu des autres.

2. Thrismesis ou Thrismegis. La première lettre eſt un compoſé du Θετα, dont une des formes, chez les Coptes, a beaucoup de reſſemblance avec celle-ci. Et du Ρω̃ qui eſt joint au Θετα; mais préſenté de haut en bas. (Voyez l'Alphabet. Lettres compoſées.) La ſeconde eſt le *So*; La troiſiême une des formes du Mu. La quatriême ſe prend ici pour, Ητα. La finale sis eſt connue. Il paroît qu'on la lue auſſi, GIS; d'où le nom de *Triſmégiſte*, attribué à Hermès ou Mercure.

Hermès tient à l'Hebreu, אמר, Amer, parler; d'où le Grec Ερμενευω, interpréter. Trisme'giste vient des deux mots Grecs, τρις, et μαγος, trois *fois Mage*, *trois fois Sage*, ou *Sage au ſuprême degré*. Ces deux mots Grecs tirent eux-mêmes, leur origine de l'Hébreu; puiſque τρις, tient à τερος, terminaiſon des comparatifs en Grec, et que τερος, vient de יתר, Ithar, excellence, dignité. D'un autre

miroir; Le Latin, *mirare*; Le François, *admirer*; L'Anglois, *to admire*; parceque l'on n'admire que ce qui frappe la vue par ſa beauté et ſon éclat, tant au phyſique qu'au figuré.

côté Μαγος, tient à מגאה, MEGAE, participe de גאה, GAE, s'élever, d'où le Grec γαίω, s'élever; αγαω, admirer, &c. Il tient de même à מהגה, MEGHE, participe de הגה, EGHE, *penser, méditer*, d'où le Grec ἡγέομαι, croire, &c. Enfin il tient à מנגה, MENGHE, participe de נגה, NGHE, *briller*, tant au physique qu'au moral, d'où le Grec, ἀυγάζω, briller; ἀυγη, éclat de lumière. D'un autre côté le Grec, μαγος, est directement l'Arabe مجوس MAGOS, Mage, tenant au Syriaque מהגינא, MEGHINA, *Contemplateur, Philosophe*, qui est la signification directe de *Mage*, conformément à l'Analyse hiéroglyphique de מהגה, MEGHE, où l'on a (מ, *grandeur, perfection*; ה, vie, ג *digéré, médité*,) autrement: *La grandeur ou la perfection de la vie digérée, méditée, et contemplée.* On sait en effet que les Mages étoient des Philosophes parmi les Perses qui vacquoient principalement à la contemplation des choses divines et terrestres.

On sait que, dans l'Histoire d'Egypte, Hermès-Trismégiste est communément représenté avec une tête de chien. On voit ici que le Personnage, représenté à droite d'OSIRIS, porte directement cette tête. On doit donc y reconnoître le THOTH ou Hermés-Trismégiste des Egyptiens.

3. PAN. Ce mot porte trois lettres bien distinctes et séparées. La première est le P, des Grecs et des Coptes. La seconde une autre forme de l'Αλφα. La troisième fait nécessairement ici pour N. Hérodote (Liv. 2. 145,) dit que PAN étoit réputé le plus ancien des Dieux parmi les Egyptiens. Il tient au mot, PASI, *ci-dessus*; D'où le Grec πας, παντος tout. PAN étoit, à proprement parler, *le grand Tout*. Suivant cette idée, il est le même que JUPITER, Abl-

Latin, *jove*, de l'Hebreu, יהוה, IHOH ; qu'on peut lire auſſi JEVE. En Grec et en Copte, ζεος ζευς, ſignifie JUPITER. IOU-PATER, Le Père Iou. Au reſte Plutarque dit expreſſément que PAN eſt le même que JUPITER. (Voyez Montfaucon, Chap. I. Tom. II.)

PAN tient auſſi à l'Hebreu, פנן, PENOUN, ou ſimplement, פן PEN, ſignifiant, *chef, grand, élevé*, tant au phyſique qu'au moral ; d'où le Latin, *pinnaculum*, le pinacle ou le ſommet d'un grand édifice. De PAN, tout, eſt venu le Grec πανικον, *terreur panique* ou terreur que l'Etre des Etres, *l'Etre rédoutable en lui même*, inſpire et envoie aux foibles Mortels.

PAN eſt ici repréſenté avec des cornes de bélier. C'eſt le Perſonnage qui ſe voit à gauche d'OSIRIS. Dans Kircher et dans Montfauçon, il eſt dit que PAN ou MENDES eſt repréſenté ſur la Table Iſiaque avec des cornes de bouc par deſſus celle du bélier. Ainſi Pan y eſt depeint avec quatre cornes, tandis qu'ici, il n'en a que deux.

4. TINEDI. C'eſt la Déeſſe NEDE', NEITH, ou NEPHTE'. La même que Minerve la *Néduſienne*, ſurnom qui lui vient de *Nédon*, Ville de Laconie, dit l'Onomaſticon de Geſner.* NEDE, en

* Il eſt à remarquer que le mot NEDE qui paroît venir particulièrement de l'Hébreu נוד, NOUD, *etre errant, vagabond*, aura ſans doute été un ſurnom attribué principalement à Diane, la Déeſſe de la chaſſe ; mais que le Egyptiens, chez qui les noms de toutes ces Déeſſes ſont confondus, l'auront dans la ſuite donné à *Minerve*, à *Vénus*, et à *Bellone*, &c. Ce qui tend à prouver ceci, c'eſt que *Diane* eſt appellée auſſi *Hécate*, en Mythologie, et comme telle repréſentée avec une tête de chat. Elle a auſſi pour attribut un croiſſant ſur la tête. On remarquera que les oreilles du chat, telles qu'elles ſont repréſentées ici, offrent cette forme. (Hall's Encyclopedia, Art. *Diana*.)

Grec, Νηδη, eſt auſſi le nom d'une ville d'Arcadie, ainſi appellée de la Nymphe NEDE, la même que la Déeſſe Minerve, aſſure le même Auteur. Nous avons remarqué ci-deſſus que, NEITH ou NEPHTE' eſt la même que MUTH ; Or cette Déeſſe étoit priſe pour la même que Vénus, *la beauté*, parmi les Egyptiens. Ils la confondoient auſſi avec *Diane*, avec *Minerve*, *Bellone*, &c. (Montfauçon, Page 281. Tom. II.)

Le mot TINEDEI eſt compoſé de quatre figures. La première eſt le TI des Coptes ; Il ſert d'article aux noms féminins. La ſeconde eſt le NU. La troiſiême le Δελτα. Le quatriéme la diphtongue EI. NEDE' ou NEITH eſt ici le Perſonnage repréſenté à tête de chat qu'on remarque immédiatement après Hermés à tête de chien.

Le même mot, en retranchant l'article feminin TI, ſe ſera lu EULEI, d'ou EULURUS, à tête de chat. (Voyez *Montfaucon*, *Tom.* II. *chap.* XV. *p.* 311.) Pour avoir cette lecture, il aura ſuffi d'avoir conſideré la ſeconde lettre comme formant la diphtongue, EU, et d'avoir pris la ſuivante pour un Λαμδα, au lieu du Δελτα, qui lui reſſemble.

5. NEN. La conjonction *et*, qui joint NEDEI avec TYPHON, parceque, dans l'Hiſtoire des Egyptiens, NEDEI ou NEPHTE', étoit en même tems la ſœur et le femme de TYPHON. C'eſt le Perſonnage ſuivant.

6. TAPHONOSIS. C'eſt TYPHON, *le Prince des Ténebres*, le mauvais Principe des Manichéens, le Dieu du Mal, le Dieu de la

deſtruction, de la guerre, des combats, le Soleil malfaiſant, &c. Le même que *Mars* et *Moloc*, ainſi que nous l'avons vu ci-deſſus. La première lettre eſt TH. La ſeconde A. La troiſiême une des formes du PH, aſſez ſemblable à celle des Coptes. Le Runique la préſente à contre-ſens. C'eſt auſſi la lettre F, d'un ancien alphabet Latin. La quatriême ſe lit NO, (Voyez l'alphabet. Lettres compoſées.) La finale, SIS eſt connue. La ſeconde lettre, qui fait pour A, peut auſſi ſe lire, SI. De là TISIPHONSIS, d'où eſt venu le nom de la furie TISIPHONE chez les Grecs. Le même mot a pu avoir été lu, ARIMONOSIS chez les Perſes; car la première lettre qui eſt ici TH, reſſemble aſſez à la forme de l'ALEPH, chez les Samaritains et Phéniciens. La ſeconde peut être le Pῶ renverſé, tel qu'il ſe préſente dans la première figure du mot THRISME'SIS, ci-deſſus. La troiſiême eſt la ſeconde branche de la décompoſition de l'Αλφα, qui aura été priſe pour un Ιοτα. La quatriême PH, ſous la forme qu'il ſe préſente ici, reſſemble aſſez à une des formes du Mu. (Voyez l'Alphabet.) Le reſte ne ſouffre aucune difficulté. De là, ARIMONOSIS, AHRIMANE, pour TAPHONOSIS, TYPHON.

TYPHON, conſideré comme l'emblême des ténebres et du Cahos, oppoſé à OSIRIS la *lumière*, ou le *bon Principe*, tient à l'Hébreu, צפה, TSAPHE, *couvrir*, *ombrager*, idée de ténebres, et à, צפה,

* L'Hiéroglyphe de צפה, TSAPHE, eſt conforme à toutes ces idées. Il préſente le צ, TSADE, ou la main meurtrière, le פ, PHE, donnant l'idée *d'ouverture* et le ה, *Etre vivant. C'eſt la main meutrière étendue et déployée contre les Humains.* TYPHON, dans l'idée de *calamité*, a vu nâitre, l'Arabe طوفان TUFAN, déluge univerſel. On nomme auſſi *Typhon*, ou *Syphon*, des nuages très épais, communs dans la mer des Indes qui, venant à ſe décharger comme des torrents, engloutiſſent ſouvent des vaiſſeaux.

TSAPHEK, *vaſe à boire*, parceque *le liquide*, *le contenant* et *les eaux* au Phyſique, ſont toujours au Moral l'emblême de la douleur et de la triſteſſe. Voici une preuve ſenſible que les idées de *contenant* ou de *capacité*, celles de *fluide* qui demande d'être contenu et celles d'*affliction*, et de *douleur* ſont conſtamment correlatives. Si de la Racine אבל, ABEL, *affliction*, on en voit nâitre le Latin, *habilitas*, capacité, *affi* dans, *affluere*, couler, et *affi* dans *affictio*, douleur; qu'on prenne enſuite la Racine, כאב, CAB ſignifiant auſſi *douleur*. Nous en verrons nâitre, par une analogie des mêmes idées, le Latin *cavus*, *cavitas*, cave, cavité; *cap* dans *capacitas*, *capacité*. 2. *Cav* dans *caveo* craindre, idée de *douleur*; car la crainte porte dans l'ame une ſenſation douloureuſe. Enfin *cab*, dans le François *accabler*, *accablement*. Il eſt à remarquer que le mot *accabler*, participe de CAB et de ABL, ci-deſſus. Prenons encore la Racine, דלה, DALEH, pour dernier exemple. Elle ſignifie *puiſer de l'eau*, et préſente, par là même, l'idée *d'eau* et de *contenant d'eau*. Pour y repondre nous en voyons *naître* le Latin, *dolium*, tonneau; *dolum*, fraude; et *dolor*, douleur, &c. De là l'expreſſion: *boire des eaux du torrent*, pour exprimer une grande tribulation dans le langage des Prophètes. (Pſeaume CX, *de torrente in via bibet.*) TYPHON eſt ici repréſenté avec une tête d'âne ſur le côté à gauche d'OSIRIS, immédiatement après PAN à tête de bélier, et ceci eſt conforme à ce qui en eſt rapporté dans Montfaucon. " Les Egyptiens, dit il, croyoient auſſi que l'âne étoit un ſymbole de Typhon et c'étoit pour cela que cet animal étoit mal-traité à Coptos." (Page 263, Tom. II. chap. 9.)

TIOSIS. Ce mot eſt compoſé de quatre figures. La première eſt l'article des noms feminins en Copte qui ſe prononce TI. TI avec

la voyelle o, fait TIO. Les autres lettres ſont SIS. On doit donc reconnôitre ici la Nymphe Io, ou la Déeſſe Isis, à tête de vache. On la voit ſur l'Antique derrière Typhon, et pour ne pas s'y méprendre, on trouve entre les jambes du même Perſonnage un caractère qui, en Ethiopien, ſe lit Io.

Iosis tient à l'Hebreu* יעץ, IATS, *conſeiller*, d'où le Grec, ἰοτης, *conſeil*, parceque le Calendrier, qui eſt le reſultat des obſervations des Phaſes de la Lune, eſt communément conſulté dans les travaux de l'Agriculture et dans les affaires domeſtiques. L'idole d'Isis, dit Hérodote, a des cornes de bœuf. Philoſtrate, dans la vie d'Apollonius de Tyane, dit qu'une ſtatue d'Io, la même que Isis, qu'on voyoit à Ninive, étoit repréſentée avec de petites cornes. Il ajoute que ces cornes ſont celles de la Lune. (Montfaucon, Tom. II. ch. 3. page 276.)

* On a dans יעץ, IATS, pour Hiéroglyphe: י JOD, *indication*; ע, AIN, *ſource*; et צ TSADE, *arme tranchante*. D'où l'on tire: *Ce qui indique la ſource tranchante et déciſive de quelque choſe*. Définition qui convient à tout ce qui eſt ſuſceptible d'être conſulté dans le doute.

[*To be continued.*]

Turkiſh Sonnet by NAATI.

نعتي

او جانان عاشقندن جان دلرمش
نه جانکم دینله ایمان دلرمش

بني پامال ادب اول شهوار
یولنده خاکله یکسان دلرمش

صلب غم عسکریني آه او ظالم
یو کوکلم شهرني ویران دلرمش

ادیب اغیار بدخواهک سزینه
بزمله آرده هجران دلرمش

جمالي مصحف حق اولد غینه
نقیه اینا غیب برهان دلرمش

هنوز ار کورمدن عبد و صاله
او خوني جانکي قربان دلرمش

قلب بغرومی نعتي پاره پاره
کوزم باشیني هردم قان دلمش

Perſian Sonnet by Jami.

جامي

مرا شد جامه جان از غمت چاک
بيا اي آرزوي جان غمناک

نرفت از لوح دل نامت اگرچند
ز لوح آب و گل شد نقش من پاک

بيک رفتار بردي صد دل از راه
تعالي الله عجب جستي و چالاک

نهاني هر شبي آيم بکويت
گريبان دريده دامن چاک

گهي از درد ريزم خاک برسر
گهي از شوق مالم روي بر خاک

ز حسرت با در و ديوار گويم
الايا ربع سلمي اين سلماک

ز جامي *سرکشي سرچيست تدبير
تو شاخ نازکي او خار و خاشاک

* According to one copy گر if.

Ode of Oorfi, عرفي—*Tranſlated by* Jonathan Scott, *Eſq.*

هوشم بنگاهي برد جانانه چنين بايد
يک جرعه خرابم کرد بيمانه چنين بايد

بيرون درونه من صد صورت او پيدا
در حضرت کفرستان بتخانه چنين بايد

نادیده جمال او مهرش زدلم سرزد
ناکاشته میرید این دانه چنین باید

تاکرد بپا عشقت اف نه هجران را
در خواب ندارتم افسانه چنين بايد

ميجويم و بينتم ميريزم مي و چيتم
ميگريم و ميخندم ديوانه چنين بايد

از پسکه غبار غم از سينه نشه رفته
تا زانوي دل کرداست اين خانه چنين بايد

پيکانه زيدا ز من رخساره کند پنهان
رنجش نتوان کردن پيکانه چنين بايد

خوش کاه‌کهي ناخوش که زنده کهي ميرم
در هفته هفت اختر مستانه چنين بايد

ميجوشم و مدهوشم از هر دو جهان بيرون
از عالم بيدردان پيکانه چنين بايد

ورخون چکر عرفي ميرقصد و ميغلطد
در آتش خود سوزان پروانه چنين بايد

She faſcinated my underſtanding by a ſingle glance; ſuch ſhould a charmer be. One draught intoxicated me; ſuch ſhould the bumper be.

Without and within me an hundred images of her are impreſſed. In the ſacred land of idolatry ſuch a temple ſhould be.

Unſeen, her beauty excited love in my heart. This grain riſes unſown; ſo it ſhould be.

While thy love was forming incantations for the abſent, I ſunk into the ſleep of annihilation; ſuch an incantation ſhould he.

I look around, I ſee, I ſcatter, I gather, I weep, I laugh; ſo a diſtracted lover ſhould be.

Whereas the gloom of melancholy is not diſpelled from my head, all is darkneſs in my ſoul; ſuch ſhould this manſion be.

Does the ſtranger Zeida conceal her face from me? ſhe vexeth me not; ſuch a ſtranger ſhould be.

Sometimes I am pleaſed, ſometimes melancholy; now alive,

(with hope) now dying (with deſpair). In a week are ſeven planets; ſuch a perſon, abſorbed in love, ſhould be.

I rave with extacy, I am loſt to both worlds; ſuch ſhould the regardleſs of the unfeeling crowd be.

If the hearts' blood of *Oorfi* rages and ſwells, ſo the moth, conſuming in its own fire, ſhould be.

Verſes quoted in the eighth Chapter of the ذخيرة الملوک Zukhiret al Molouk*—*Tranſlated by* W. Ouseley, *Eſq.*

در آن زمانه که تابوت من روان باشد
گمان مبر که مرا درد این جهان باشد

جنازه ام چو به بيني مکو دريغ دريغ
بدام ديو درافتي دريغ آن باشد

تنم بخاک سپار و مکو فراق فراق
که خاک پرده اسرار عاشقان باشد

* A moſt valuable work, moral, philoſophical, and metaphyſical; interſperſed with many curious hiſtorical anecdotes, and fragments of beautiful poetry.

The firſt line of the verſes here given, according to one of the manuſcripts in my poſſeſſion, begins thus بروز مرگ چو تابوت

" At the time when my coffin ſhall paſs by,
" Think not that I am affected by any wordly cares."

" When you gaze on my inanimate corſe, exclaim not alas! alas!
" Should you fall into the ſnares of Satan, then indeed you may cry alas!"

" Commit my body to the earth, and talk not of abſence and ſeparation:
" For the earth is only a veil which conceals the ſecrets of lovers."

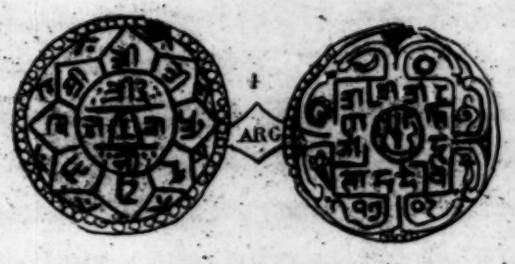
Miſcellaneous Plate.

No. I. Copied from the fore ground of a large Perſian painting, in a folio manuſcript of the *Shah Nameh*, belonging to the Editor. The painting repreſents a king, ſitting with his nobles and warriors at a ſplendid feaſt; in which Ruſtam, the celebrated hero, is moſt conſpicuous. The figures here engraved, are thoſe of a dancing-girl, who beats time with two little ſticks, placed in each hand, between the fingers, ſo as to ſtrike one againſt the other; the muſick to which ſhe dances is produced from a ſtring-inſtrument, with a long ſlender neck, on which one man performs with a bow, whilſt two others accompany him on the *deff*, دف or tambourin. On

1

2

3



4

ARG

5

MISCELLANEOUS PLATE

the other ſide of the picture are two of the gueſts; one of theſe holds in his hand a golden cup, which he had received from a young *Sauky* ساقي or cupbearer; who, having laid aſide the bottles that contained the wine, preſents to theſe gueſts a diſh of fruit.

No. II. From a gold coin, of the ſame ſize, brought from Hindooſtan, and now in poſſeſſion of Dr. Frazer.

No. III. From another gold coin, brought likewiſe from Hindooſtan, and belonging to the ſame gentleman.

No. IV. From a ſilver coin of the ſame ſize, in the poſſeſſion of the Editor.

No. V. Ancient Arabick inſcription on an onyx, of the ſame ſize; from a paſte made in exact imitation of the original; and communicated to the Editor by the learned Dr. Hager, of Vienna.

This onyx was found a few years ago near *Sora*, in the kingdom of Naples, and purchaſed by Mr. Daniele, ſecretary of the Herculaneum Academy. The Cufick inſcription was declared by the Abbè Vella, a Malteſe (Abbot of St. Pancras in Sicily), to expreſs that this onyx was the nuptial ring of Roger, founder of the Sicilian monarchy. The preſent king of Naples was ſo pleaſed with the poſſeſſion of this antique, that he wore it, and diſtributed impreſſions of it among his favourites; but Dr. Hager, on examining the inſcription, declared that the Abbè Vella's explanation was al-

together falſe, and that the words had no relation to Roger, king of Sicily. Since that, a letter, dated Aug. 22, 1799, from the learned *Adler*, whoſe ſkill in Cufick literature is univerſally known, confirms the Doctor's opinion, by thus explaining the inſcription on this onyx:

يسير الحق من القدر
كل من راي فلا غدر

Warheit und Recht komt von Gott
Ieder det das wahrnimt, irrt ſich ſicher nicht.

Truth and Juſtice come from God—
Whoever perceives that, certainly does not err.

Dr. Hager has given an engraving of this antique in his very curious "*Relation d'une inſigne Impoſture Litteraire*," (quarto, Erlang, 1799, p. 31), a work of which we ſhall here give a ſhort account, as it is yet but little known, and rare in this country.

In the year 1794, Dr. Hager, whoſe treatiſe on the affinity of the Hungarians and Laplanders had rendered him well known to the learned world, was directed by the king of Naples to examine the two manuſcripts from which had been tranſlated the "*Codice Diplomatico della Sicilia ſotto il governo degli Arabi*," in ſix volumes, quarto; and "*Libro del Conſiglio d'Egitto*, in one volume, folio. Finding that the whole was a literary forgery, the Doctor did not heſitate to declare his opinion, however mortifying to the Court of

Naples, which had defrayed the chief expences of the publication. The Arabick manuſcript which the Abbè Vella had aſſerted to be the original of his *Codice Diplomatico*, was found by the Doctor to contain the *Sacred Traditions*, or accounts of all that Mohammed ſaid or did from his birth till his death.

This manuſcript was ſo disfigured by the wilful inſertion of uſeleſs letters and redundant points, as to be rendered nearly unintelligible.

The other work, ſaid to be tranſlated from a manuſcript of the library at Fez, was proved to be a mere creature of the Abbè Vella's fertile imagination.

In his "*Reiſe von Warſchaw nach des Hauptſtadt von Sicilien*," (Duod. Wien. 1795), Dr. Hager gives an account of the Arabick manuſcripts, containing part of the loſt books of Livy, which the Abbè Vella boaſted that he poſſeſſed; and mentions that Lady Spencer, with a liberality that does honour to the Britiſh nation, when viſiting Italy in 1794, offered to bear the expence of publication, rather than ſuffer ſuch precious remains of antiquity to be longer buried in oblivion: but it appears that Vella had only fabricated ſome paſſages from the Latin Epitome of Florus into Arabick, of one of which Dr. Hager, in the little volume above quoted (laſt page), gives an engraved ſpecimen.

Queries, Notices, Anſwers, &c.

TO THE EDITOR OF THE ORIENTAL COLLECTIONS.

SIR,

OF many hundred books which, within a few years, have arrived from India, and fallen under my inſpection, very few are free from the injuries of inſects; and ſome are rendered almoſt illegible. Thoſe I ſpeak of, are printed books. I have ſeen ſome manuſcripts in the ſame ſtate; and I underſtand that few are to be met with without ſimilar blemiſhes.

Permit me to inquire, Sir, whether the ingenuity of the Aſiaticks has never been directed to the diſcovery of ſome *effectual* preſervative for their books? I have heard of poiſoned paſte, and poiſoned cloths being uſed; but theſe, it would ſeem, do not altogether anſwer the purpoſe. Where ſo much of Indian literature is contained in manuſcripts, the preſervation of theſe becomes important. Would it not then be a ſubject worthy the attention of our Engliſh chymiſts? It is ſaid, in this part of the world, the ſmell of Ruſſia leather or Cedar wood is efficacious againſt moths and other creatures of that kind. Are there not perfumes or drugs of ſuch a nature as would repel the inſects of India? And might not theſe be mixed with the paſte in binding, or rubbed on the margins and edges of books?

Sept. 13.

A. B. C.

To MAJOR OUSELEY,

EDITOR OF THE ORIENTAL COLLECTIONS, &c. &c.

SIR,

AS there are many perſons to whom the ſubject of muſick is equally intereſting as to me, I hope you will forgive this inquiry reſpecting the inſtrument, which you mention in your *Perſian Miſcellanies* (page 132) by the name of *Organoon* or Organ, and the invention of which is aſcribed to Ariſtotle. Do the Perſians, by this word, mean to deſcribe a wind inſtrument? and of what kind?

In your "Eſſay on the Lyrick Poetry of the Perſians," (*Oriental Collections, Vol. II. page* 150), you alſo mention ſome Aſiatick inſtruments, of which a more particular account would be highly acceptable. The *Barbut* which you deſcribe as "an inſtrument bor-"rowed probably, like its name, from the Greeks." And the *Chenk*, which you ſay is a kind of harp, "in which an antiquary "might diſcover ſome reſemblance to the χελυς of the ancients, "and, perhaps, to the *Theban* lyre." If any of the original manuſcripts furniſhed painted repreſentations of theſe inſtruments, an engraving from them would anſwer the wiſhes of,

Sir,

Your obedient Servant,

Auguſt 4.

PHILO-MUSICOS.

To the Editor of the Oriental Collections.

Sir,

IN anſwer to your correſpondent *H. H.* (p. 98, Vol. II.) concerning the word *Ogre*, a hideous and ſanguinary giant in Romance, he will find the word thus derived, in Bullet's Celtic Dictionary, under *Ogh*, from the Iriſh language:

"*Og*, a youth, a ſon. From *Og* is derived the French word "*Ogre*, i. e. *Og*, an infant, a child; *eara*, to eat. *Ogre*, one "that devours children. Such is the idea that the writers of ro- "mances have given us of theſe fabulous men."

The proper derivation is from the Iriſh (and which is alſo Oriental) *O*, a youth, a ſon, (whence *O Siris*, filius Siris, ſo explained by Plutarch), and *Gor*, a devourer; whence *gort*, hunger; from the Chaldee גר *gar*, גר-גר *gir-gar*, commeſſari, epulari; whence גר-גרן *gir-garin*, guloſus, vorax; Iriſh, *gort*, *gorn*.

The *Ogor* or *Ogre*, is of Iriſh fabrication, brought into Europe from the Eaſt, with his wife *Caille*, or the black goddeſs, the devourer of children, whoſe monuments or altars are ſtill in being in Ireland. She is repreſented, by the Brahmins in India, with four hands, holding the heads of children, and an axe; and ornamented with a chain of human ſkulls, pendant round her neck, down to her thighs. Your Correſpondent may ſee an elegant engraving of this

goddeſs in Maurice's Indian Antiquities, Vol. II.; and an account of this fabulous devourer of children in Smith's Hiſtory of the County of Cork.

C. VALLANCEY.

Some letters received lately from Germany announce the following works as in a ſtate of forwardneſs:

A Tranſlation of the *Shah Nameh* of *Ferdouſi*, by M. Ludolf, Miniſter from the Court of Vienna at Copenhagen.

A Hiſtory of the Religion of the *Druſes*, collected from various rare and original documents. By *M. Silveſtre de Sacy* at Paris.

A new edition of Norden's Travels in Egypt, with various notes and illuſtrations. By M. Langles of Paris.

The Editor's Tranſlation of the Ancient Geographical Manuſcript, intitled *Meſalek u Memalek*, مسالک و ممالک will be ready, it is expected, for publication, in February 1800. Some account of this work has been already given in the Appendix to the "Epitome of the Ancient Hiſtory of Perſia," p. 87.

The Editor having announced, ſome months ago, his intention of undertaking an expedition to the Eaſt, has received the moſt flattering encouragement from the Literati of the continent; ſome of whom, eminent Orientaliſts and Naturaliſts, have prepared, for his aſſiſtance a variety of *Queſtions*, ſimilar to thoſe addreſſed by the learned *Michaelis* to the Gentlemen whom the King of Denmark ſent on a literary miſſion into Arabia.

The Editor's own favourite object being Antiquarian, Philological, and Geographical inveſtigation, the ſubjects of thoſe queſtions above mentioned are, for the greater part, Botany, Zoology, Mineralogy, and other branches of natural hiſtory. They are written, ſome in Latin, and ſome in German; and will probably be publiſhed (in one volume, octavo) at the commencement of the approaching year.

London, Oct. 31, 1799.

END OF THE SECOND VOLUME.

GENERAL INDEX.

*** The following Index chiefly points out the names of particular places, perſons, &c. —as it has not been thought neceſſary either to recapitulate the ſubjects of every article, which the Table of Contents, prefixed to each Number, will ſufficiently deſcribe; nor to ſwell the Index by inſerting ſuch words as Perſia, India, Arabia, Greece &c. which muſt naturally be, in this work, of very frequent occurrence.

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ERRATA.

Page 103, line 14—for *Alhalgurt*, read *Alhalgurt*.
15—for *Lahlgair*, read *Iahlgurt*.
105, line 10—for *cim*, read *fin*.
107, line 7—for *ſaiefaabi*, read *ſaieaafbi*.
19—for *which translated*, read *which Shaw translated*.
111, line 5—for *Mulgart*, read *Mulgart*.
15—for *ro ril*, read *ro lil*.
115, line 4—for *drawn*, read *drawp*.
155, line 3—for *veneer*, read *venture*.
216, line 20—for *nal*, read *val*.
261, line 2—for *golair*, read *valir*.
388, firſt line of the Note—for *Voyageur*, read *Voyageur*.
391, Note—for *en*, read *ne*.
401, line 2—for *manuſcripe*, read *manuſcript*.
401, laſt line, Note—for [illegible] read [illegible]

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